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The Canadian Jewish news

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MAR 21 1975

Wolfe urges government to protect Canadian firms from blacklisting by Arabs

By LEWIS LEVENDEL
CJN Associate Editor

TORONTO —

The president of the Canada-Israel Chamber of Commerce and Industry has urged the federal government to protect Canadian firms resisting the Arab boycott.

Ray D. Wolfe, in a strongly-worded statement at a CICC luncheon last week, said the chamber rejects discriminatory pressures and "believes that our government has a prime responsibility to protect those Canadian firms which have the courage to resist the threats and blandishments of those who would prostitute the normal commercial practices..."

Addressing nearly 200 leaders of Canadian business at the Royal York, Wolfe said about the boycott: "We in Canada should not and cannot countenance these discriminatory practices. These are alien to our way of life and to our concepts. We are unconditionally opposed to boycotts and restrictive practices and want to trade with all nations..."

A **Canadian Jewish News** investigation last week revealed there were a number of Canadian firms on Arab boycott lists. The Canada-Israel Chamber has 650 members.

Israel Ambassador to Canada Theodor Meron, in his address to the Chamber, told of the growth of Canada-Israel trade over the first nine months of last year. Total trade between the countries rose to $54.9 million in 1974 from $40.2 million in the same period in 1973.

Israel's exports to Canada during 1974 rose 31% from $21.2 million in 1973 to $27.8 million in 1974, while Israeli imports from Canada rose 50% from $22.7 million in 1973 to $34.3 million in 1974 for the first nine months of each year, said Meron.

Turning to recent Mideast developments, he said the latest Arab terrorist attack "against a purely civilian target in Israel reveals without any doubt the true nature of the so-called Palestine Liberation Organization."

He continued: "The 'olive branch' held out by Arafat at his UN Assembly appearance turns out to be an intensification of vicious terror against civilians, and a continuation of the drive towards the 'secular, democratic Palestine' that Arafat has defined as his 'dream' — and which Israelis and objective observers clearly see as a plan to extinguish Israel."

Meron said it was "encouraging" that Canadian External Affairs Minister Allan MacEachen spoke out in Parliament and in a news release "in clear and strong terms about the terrorist onslaught."

Featured speaker at the luncheon was Darcy McKeough, Ontario's treasurer, who delivered a hard-hitting speech on the ills affecting today's economy.

He also emphasized in his address that besides wanting to sell to Israel, Ontario wants to buy from Israel.

"Ontario is a really open market and is good for us, in many ways, to have Israeli products in our market place. They not only satisfy certain Canadian demands and needs; they also provide an element of very healthy competition to keep suppliers from other countries on their toes."

He told his audience Canadians can do even better in the international market if domestic policies and institutions were more appropriately tuned for the job. However, the Canadian politico-economic systems "has become so highly-constrained by this balancing act of meeting an ever-expanding list of economic and social objectives that we are in genuine danger of binding ourselves hand and foot."

Also Minister of Intergovernmental Affairs, McKeough called for better co-ordination between levels of governments and for the federal government to outline a better-defined set of corporate guidelines than it has so far. And pointing to savings made by Ontario, he accused the federal government of spending too much on its system.

"Without tough and practical restraints of this kinds by all levels of government in Canada, our efforts to maintain the pace of economic growth will simply produce another and possibly more destructive round of inflation."

(See picture on Page 3)

SHE CAN'T WAIT FOR PESACH

It's just about that time of year again. Four-year-old Israeli Ornat Geva can hardly wait for Passover, so she went out to a wheat field to enjoy a piece of matzoh. Ornat lives in Moshav Megadim, near Haifa. CJN photographer Jacob El-Baz took this picture shortly before returning to Canada.

'Jewish failure' to move against boycott by Arabs is criticized by Herzog

JERUSALEM [JTA] —

Haim Herzog, the noted military analyst, a former chief of intelligence and the new ambassador to the United Nations, issued a searing attack against what he termed "the Jewish failure" to counter-attack the Arab boycott. The salvo was fired against both the Israeli government and the Jewish leadership in the Diaspora.

Herzog, in an article published in the influential daily, **Haaretz**, called upon the Israeli government to establish a central government body which would deal with the boycott, and as a first step urged the convening of a world Jewish economic conference in Jerusalem which would organize the battle against the boycott.

He noted that in the summer of 1973, prior to the Yom Kippur War, he had suggested the formation of an international Jewish organization which would take the offensive against the boycott in areas where Jews are economically influential. He noted that this was reported widely in the Jewish Telegraphic Agency and the general news media but that nothing came of this in the way of concrete actions.

Only after the war, Herzog noted, did Jews from all over the world express their willingness to join in this campaign. However, he said, the favorable reaction was not implemented in any practical way.

Herzog stated that some Israeli governmental agencies and private organizations, as well as some world Jewish organizations sloughed over the problem, and instead merely set up committees to study the problem — which meant, in effect, postponing rather than dealing with the issue — or else issued platitudinous statements, which also had the net result of postponing any viable, co-ordinated, worldwide actions.

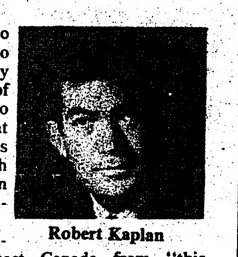
"Jewish reaction, insofar as it exists, is local and not global," Herzog stated. "The relative success of the local reactions only proves what could have been done had world Jewry and other sympathizers been co-ordinated properly," Herzog said.

In a stinging critique of the Israeli government, Herzog stated that "in all its years it did not evaluate the importance of this subject and did not establish an appropriate body to counter-attack and to provide the Jewish world with guidance and leadership." This absence of leadership, he contended, was all the more alarming because Jews want to help, but they do not because there is nobody to organize them.

Kaplan amendment would close loophole

OTTAWA —

An amendment to the Canadian Bill of Rights which would prevent foreign agencies from using discrimination as a basis for investing in Canada, has been introduced in parliament by Robert Kaplan, Liberal M.P. for York Centre. It is a private member's public bill which Kaplan says is needed in view of the international efforts being made by Arab governments and agencies to blacklist Jewish business interests.



Robert Kaplan

"It takes good reason to propose an amendment to a statute of such integrity as the Canadian Bill of Rights," the Toronto member said. "But that bill is directed only to acts of discrimination which have their origins within the Canadian community."

Terming his amendment a move to protect Canada from "this disgraceful international development," Kaplan said: "Who would have thought when the Bill of Human Rights was enacted that serious threats to human rights and equality within Canada would come from direct meddling by the national policies of some foreign governments and their agencies deliberately designed to encourage discrimination in Canada?"

The Kaplan amendment stipulates that a contract is not binding on any person in Canada if any party to that contract makes it a condition of performance that "some other party ... refrain from having commercial relations with any persons or persons, whether within Canada or not, on the basis of race, national origin, color, religion or sex."

Israel corporation places record order for Canadian boilers worth $70 million

CAMBRIDGE Ont. —

Israel Electric Corporation has placed an order with Babcock & Wilcox Canada for four coal-fired boilers valued at approximately $70 million.

"This is the largest export order of our Canadian company in 100 years of its existence," N. M. Douglas, the firm's president told **The Canadian Jewish News**. Previously the company had sold four other units — 200 megawatt size — to Israel.

Douglas is a vice-president of the Canada-Israel Chamber of Commerce and Industry. The firm he heads is a Canadian subsidiary of an American company.

Fabrication of components for the first boiler is scheduled to begin in Babcock & Wilcox Cambridge shops in September of this year.

The four 395 megawatt boilers have been ordered for Israel Electric's new generating station, located between Haifa and Tel Aviv. A switch from oil to coal design was necessitated by the changing oil availability and pricing situation in the Mid-East. Original production schedules are set back almost a year by the design change.

Raw structural steel for station units 1 and 2 will leave Cambridge for Israel this fall. The steel will be fabricated in Israel. Boiler support structure installation will begin Nov. 1, 1976.

The boilers will be shipped one at a time. The drum for the first unit will be shipped in early 1977. Other components of the first boiler will be shipped over the first half of 1977 with the unit to be completely delivered by mid-1977.

The second drum for Israel is due to leave Cambridge in May, 1977 with the third and fourth drums to be shipped in 1979.

Four radiant reheat units are scheduled to commence operation at one year intervals, starting with a unit producing steam in mid-1979. Each unit will supply 2,520,000 lbs. of steam per hour at 2,150 pounds per square inch gauge with superheat and reheat temperatures at 1,005 degrees F.

The change in specifications in the new contract sees the units much increased in size. The new unit will be 54 feet wide, 32 feet deep, and 198 feet high (approximately the size of a 20-storey building).

The increased size is characteristic of a coal-fired boiler. The new unit is larger than the original oil-fired boiler because the products of combustion in a coal unit must be cooled in the furnace to a sufficiently low temperature for the ash in the coal to turn from semi-liquid to solid before furnace gases enter the superheater section.

A major portion of the financing for this contract was arranged through Canada's Export Development Corporation.

Charge and counter-charge

Anti-Semitism issue stirs Manitoba

By A.J. ARNOLD
Special to The Canadian Jewish News.

WINNIPEG —

The issue of anti-Semitism in Manitoba politics has surfaced in a rather peculiar manner. It developed following the voluntary retirement of Isy Asper as leader of the provincial Liberal Party and the recent challenge to the leadership of Sidney Spivak, leader of the official Opposition, from within the Progressive Conservative Party.

For some time it has been suggested in various quarters that the two parties were not helped by the fact that they each had a Jewish leader, although the strength of each in the legislature is very different. The Liberals have continued to lose ground since the last election in 1973 and, with Asper's resignation, are reduced to three members. The Conservatives hold 22 seats.

At the end of February, the Liberals chose Charles Huband, a former metro councillor and former chairman of the Manitoba Civil Liberties Association, to succeed Asper. After his election, Huband is alleged to have said in an interview that being Jewish was one of the "regrettable disabilities" which affected Spivak and Asper as party leaders.

Sidney Spivak used Huband's alleged remarks to raise the issue of bigotry and anti-Semitism in a speech at the Progressive Conservative Party's policy convention on March 8.

Spivak charged that Huband's presumed remark "is an insult to every Jewish voter in this province and this country, but not just to them alone." He also suggested that "to many of those of Mr. Huband's outlook it would be a 'regrettable disability' to be Roman Catholic."

The P.C. leader then went on to challenge the idea "that my religion in any way affects my capacity to lead this party, nor in any way alters, affects or impairs my ability to assume the responsibilities of premier of this province."

The best that can be said about Spivak's remarks is that he raised a valid issue for the wrong reasons. He got caught in a trap by accepting at its apparent face value, part of a report in the **Winnipeg Free Press** on Charles Huband's election as Liberal leader.

In reporting Spivak's speech, the **Free Press** disclosed that the offending words "regrettable disabilities," actually came from the writer of the earlier article on the Liberal leadership convention and not from Huband.

Put in proper context, the **Free Press** story on Huband included the following paragraph, without quotes:

As well, he said, one of the regrettable disabilities of Mr. Asper and of Progressive Conservative leader Sidney Spivak was that both are Jewish.

Although the foregoing words were not in quotes, they do state that Huband said them. Spivak may therefore be excused for assuming that the reporter was at least paraphrasing Huband's words. In fact, it was a case of the reporter putting words into the new Liberal leader's mouth, which is hardly a responsible journalistic technique.

Cont'd on Page 22

Notice

The offices of **The Canadian Jewish News** will be closed for the Passover holiday, Thursday, March 27 and Friday, March 28. Offices will reopen Monday, March 31. Display advertising and editorial deadline for the April 4 edition of **The CJN** is 5 p.m., Wednesday, March 26.

Board asks Queen's Park to approve school merger

By SHELDON KIRSHNER
CJN Staff Reporter

TORONTO —

The North York Board of Education Monday night unanimously agreed to submit letters of clarification to the provincial ministry of education and the Metropolitan Toronto School Board in an attempt to seek approval for the planned merger of Jewish schools into the public system.

According to the recommendation put forward by trustee Mel Shipman's ad hoc committee studying merger, the North York board will seek clarifications "In such areas...in order (to) proceed with a pilot project" at Bialik and Associated by September 1, 1975.

Following the meeting, which ended close to midnight, Board of Jewish Education Executive Director, Rabbi Irwin Witty told **The Canadian Jewish News**: "We have finally gotten to the point where our brief is before the Minister of Education."

He was asked to assess the ministry's possible reaction to the North York brief. "We think the response from Queen's Park will be favorable," he said. "The indications are that Wells (the minister of education) may want to make a fast decision. We hope he'll treat it on a priority basis."

Rabbi Witty said he anticipates that the province may be ready to respond to the North York board by the end of May. He was asked to comment on unconfirmed reports that tuition costs will be lowered if amalgamation is approved.

"For the immediate future, there will only be a freeze on tuition," he explained, referring to a period of from two to five years.

Harry Steiner, chairman of the Board of Jewish Education, said that costs would not decrease due to rampant inflation and the need to

Cont'd on Page 22

Margaret Trudeau and Saidye Bronfman engage in a lively discussion with Roger Champoux, chairman of the Greater Montreal Council of the Arts. Occasion was the opening of Current Energies '75, an exhibition of the works of young British Columbian artists at the Saidye Bronfman Centre in Montreal. (Montreal Star-Canada Wide)

World News

A smiling handshake sets the mood between U.S. Secretary of State Henry Kissinger and Egyptian President Anwar Sadat as they begin negotiations in Aswan, Egypt. Kissinger said he had received new ideas from the Egyptian leader that should elicit responses from Israel and advance negotiations. Below, demonstrators in Jerusalem call on Kissinger to help Soviet Jewry. He was meeting with Prime Minister Yitzhak Rabin in his office recently. (Religious News Service photograph)

Sect steadfastly maintains separate identity

Karaite family immigrates from USSR

By NECHEMIA MEYERS
Israel Correspondent

REHOVOT —

Mass immigration from the USSR has brought to Israel thousands of Russian Jews, Lithuanian Jews, Georgian Jews, Bokharan Jews and even Caucassian Mountain Jews. In addition, the newcomers have included one single family of Karaites, members of a fundamentalist Jewish sect which arose in the Moslem countries of the Middle East during the 8th century and later spread to Russia and other parts of the world.

Karaism, in contrast to Rabbinical Judaism, recognizes the Bible as the sole and direct source of Jewish religious doctrine, to the exclusion of the Oral Law (reflected in the Talmud). This tends to make Karaism more restrictive as, for example, in regard to Sabbath observance. Prohibition of work among Karaites extends beyond the 39 actions proscribed by rabbinical Judaism to include any activity not forming part of the prayer service or not absolutely essential for the satisfaction of physical needs. Sexual intercourse on the Sabbath, which other Jews regard as particularly praiseworthy, is strictly banned among the Karaites.

Relations between Karaite and rabbinical Jews has had its ups and downs, but even during those periods when they got along with other Jews, the Karaites steadfastly maintained their separate identity, which, in Czarist Russia, was also formally recognized by the government.

This precedent was later followed by the Nazis. On Jan. 9, 1939, the German interior ministry expressly stipulated that Karaites did not belong to the Jewish religious community, their racial identity being "non-Jewish." As a result, the Karaites — thousands of whom lived in Nazi-occupied areas during the Second World War — were generally spared the horrors of the Holocaust, some even being given positions of trust by the German occupation authorities.

In the Arab states, on the other hand, Karaites were treated as badly as other Jews and, like their rabbinical brethren, most emigrated to Israel. One of those who didn't escape was Dr. Moshe Marzuk, a Cairo physician hanged in 1954 for his part in a bungled Israeli-directed underground operation (which gave rise to the "Lavon Affair").

Marzuk's family now lives in Israel as do some 13,000 other Karaites, most of whom are concentrated in the Ramle, Ashdod and Beersheba areas, where they have their own synagogues and religious life.

Karaite leaders are anxious to maintain the group's specific identity, though most ordinary Karaites apparently lean towards assimilation into the general Jewish population. The main obstacle to assimilation is not Karaite tradition but the Orthodox Rabbinate's ban on marriages between Karaite and rabbinical Jews (because Karaite divorce practices over the centuries have created the possibility that some present-day Karaites may be "bastards" and hence ineligible to marry other Jews). Nevertheless, "intermarriage" does take place, with the officiating rabbi often not being told that one of the partners is a Karaite.

Leaders of the community are doing their best to foster Karaite immigration from the U.S. and Western Europe. Further immigration from the Soviet Union, where an estimated 6,000 Karaites still live, is impeded by the fear of some of them that — should they come to Israel — they might be prosecuted for collaborating with the Nazis.

Passover foreshadowed by higher matzoh prices

TEL AVIV [JTA] —

The ministry of commerce and industry has just approved a 60% increase in the price of matzos and matzoh flour foreshadowing a very expensive Passover for most Israelis. A 2.5 kg. package of matzohs — one week's supply for one person — will cost about $1 compared to 80 cents last year.

A ministry spokesman said, however, that there would be shortage of matzohs or of any of the other traditional Passover foods. The ministry also announced that it would lower the prices of imported fish fillets and frozen liver. Meanwhile, retailers have begun to reduce prices on a variety of products in face of a sharp slackening demand.

Since the government's new 7.5% sales tax went into effect there has been a significant drop in sales of furniture, clothing and shoes. Retailers of those items have decided to absorb the sales tax instead of passing it on to their customers. But cost-consciousness among consumers has already had a dampening effect on pre-Passover sales. Housewives are seeking out the cheapest foods, leaving the more expensive items on the market shelves.

Sapir fears for Israel's future if population does not double

NEW YORK [JTA]

"Unless we double our Jewish population over the next 25 years, I fear for the future of the state of Israel." Pinhas Sapir told the Planning Conference for American Aliya, last week.

Speaking to almost 300 people from 23 states and 55 cities, from 30 Jewish organizations, Sapir, chairman of the World Zionist Executive and of the Jewish Agency, pointed out that in the first 25 years of statehood, Israel's Jewish population grew from 60,000 in 1948 to almost three million — a five-fold growth.

"But Israel," he said, "is not five times as strong today as she was when statehood was declared but 20 or more times as strong: strength increases proportionately much faster than numbers; quantity effects quality as well." Responding to questions at the end of the think-tank sessions, Sapir pointed out that aliyah is no less a determinant of Israel's future than is her army.

Sapir made an impassioned appeal for a major aliyah from the United States and challenged the American Jewish community to "take on the burden of stimulating a creative aliyah from North America." He noted, in agreement with Moshe Dayan, that Israel is closer to peace today than ever before because there are more Jews there.

Affirming that Israel has been "as responsive as we can be to some of the valid criticisms about our processes of absorption," Sapir insisted that Israel was offering "neither heaven nor haven, but a frontline position in trouble and triumph, in nation-building. Calling for new directions, Sapir pledged "a respectful response" to new ideas, new approaches, and even new organizational structures to further aliyah.

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Lack of protest charged

Soviets failing to deliver mail, U.S. Postal Service investigated

WASHINGTON —

The House Subcommittee on Postal Service is investigating charges that the U.S. Postal Service is lukewarm in protesting the failure of Soviet authorities to deliver mail sent by Americans to Russian Jews.

Rep. James M. Hanley (D.-NY), the subcommittee's chairman, has requested the postal service to provide detailed information on its action with Soviet officials over the failure of parcels and insured mail to reach their destinations in the Soviet Union. The investigation stems from the demand in a letter to Hanley by Rep. Joshua Eilberg (D.-Pa.) that "our postal officials should be doing everything they can to get the Russians to deliver mail which originates in this country rather than giving up after a minimum effort."

By seemingly "doing little or nothing on behalf of U.S. citizens who have been refused" both the return of their parcels or indemnification for insured mail, Eilberg wrote Hanley, the postal service, "in effect," is "cooperating with the Soviet Union's policy of persecuting its Jewish citizens."

Eilberg said that he had forwarded complaints about Soviet policy to the postal service and had received in reply "a copy of the regulations which the Russians are probably using to stop delivery of the mail." He added, "there is no evidence of any attempt beyond a routine inquiry to have the Russians deliver the mail."

Capitol sources familiar with the matter told JTA that the postal service has similar problems with other countries but they are "twice as great" with the Soviet service. The U.S. service has "limited leverage," one source said, that it can employ against the Soviet authorities and even that "modest leverage is severely limited by the State Department" because of its efforts not to ruffle aspects of Soviet-American detente.

Eilberg had a brush with U.S. postal authorities two years ago when Jews in Jew Jersey and Pennsylvania sent packages of matzo to Soviet Jews through the Soviet Embassy here. The packages of matzo to Soviet Jews through the Soviet Embassy here. The embassy refused to accept the packages and the U.S. postal authorities stored them in quarters where they were subject to vermin and other forms of spoilage. Postal authorities thereupon burned the matzohs estimated at about 20,000 pounds. A Congressional inquiry into the matter resulted in a rebuke to the postal authorities for their handling of the matter.

Students protest activists' arrest

TEL AVIV [JTA] —

Several hundred students and faculty members of Tel Aviv and Bar Ilan Universities, joined by many immigrants from the Soviet Union, demonstrated to protest the pending trial on unspecified charges of two Jewish activists in Moscow — Mark Nashpitz and Boris Tsitlionok.

The demonstration, which was attended by the mothers of the two men, took place outside the embassy of Finland which handles Soviet affairs in Israel. A note was presented to a Finnish representative urging his government to use its good offices with the Soviet government to secure the release of Nashpitz and Tsitlionok or to publish the charges against them and assure them fair trial. A copy of the note was sent to the International Federation of Jurists.

Electronics firm lands multi-million dollar deal

TEL AVIV —

An Israeli electronics company has landed a multi-million dollar contract to supply terminals to European computer firms.

Tadiran Ltd., jointly owned by Israel's Koor Industries and G.T.E. International of the U.S. will begin production within weeks and, during the next eight months, plans to manufacture about 200 units to sell at $1 million. Within a year, the output will reach 2,000 terminals, marketing at $5 million.

The deputy director of Tadiran told me this was an unprecedented export order for his company, which has been trying to break into the foreign civilian electronics field for years. So far, most of the export output has been in the military communications field.

Exact details about the ultimate destinations of the computer terminals were not available.

Tadiran's 1974 exports were worth $18 million and the projected figure for this year is over $50 million.

The computer terminals will be marketed under the brand names of the companies buying them, Toledano said.

Israeli scientific know how is very much esteemed in the outside world and since Israel lacks natural resources, it has to concentrate on science-based industries to capitalize on its high grade brain reservoir.

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Deadly disease analyzed

By RUTH KAHANE
Ottawa Correspondent

OTTAWA —
More than 250 adults participated in Ottawa's first screening clinic to identify carriers of the infant-killing genetic disorder, Tay-Sachs disease.

Organized by the Jewish Community Council, the clinic was supervised by Dr. Willima James, Ottawa pedriatrician, and Dr. Maureen Roberts, a geneticist at Toronto's Hospital for Sick Children.

Until three years ago, when a simple blood test was devised by a John Hopkins University doctor and screening clinics were set up throughout North America, one out of 800 Jewish children were born with the disease. In Canada there were about five cases a year.

But since then disease has been prevented by means of the screening clinics and amniocentesis, a test a woman can have during the first 14 weeks of pregnancy if both members of the couple are known to carry the defect.

In Toronto, more than 30 cases of the disease have been detected and pregnancies were therapeutically terminated, Dr. James said.

The blood samples from the Ottawa tests are being sent to the permanent screening centre established at Toronto's Hospital for Sick Children. Carriers of the disease will be contacted by mail within four to six weeks of the testing.

Children with Tay-Sachs do not live past the age of five. They appear normal for the first six months of life, but then mental and physical degeneration begin.

Dr. James attributed the response to the centralized community approach used in organizing the clinic. In some communities where the clinic is advertised by one organization, many people are not reached, he said. In Ottawa, three doctors lectured to 10 groups in the community during the two-month advertising campaign that preceded the clinic, and many organizations were represented by volunteers working at the clinic.

The disease is carried in the genetic makeup of one in every 14 people of eastern European Jewish ancestry, and if two Tay-Sachs carriers have children, there is a 25% chance their offspring will be born with the disease.

Prior to their speeches to a luncheon of the Canada–Israel Chamber of Commerce and Industry, Theodor Meron (left), Israel ambassador to Canada and Ontario Treasurer Darcy McKeough (right), get together with Ray D. Wolfe, Chamber president. Wolfe issued a strongly-worded statement regarding reports of Arab boycotts of Canadian businesses. (David Groskind photograph)

Judy LaMarsh condemns PLO, Arafat and Canadian policy

By JUDITH BASHEVIS

TORONTO —
In typical Judy LaMarsh fashion, the former Canadian Secretary of State came out hitting — Yassar Arafat, the PLO, the non-stand Canada adopts on the Middle East issue — when she spoke last week to the national executive of the Hadassah-WIZO.

"I am damn near tired of us (Canada) not standing up to say what we believe in. For the last 10 years, we've been copping out. This country shirks taking a resolute stand on the Mideast because it feels that its peace-keeping observor status cannot allow it to do so," she said.

Time after time, she regaled her audience of 50 women with tidbits of her recent trip 10-day trip to Israel, to which she was invited by the organization. She mixed the humor of the El Al luggage search at the airport with the beauty of a Jerusalem sunset. She told of the relentless spirit of the people of the land and the tragedy of soldiers, who doggedly clung to life minus arms and legs.

Judy LaMarsh tried to explain the United Nations attitude to Yassar Arafat. She recalled with disgust one Canadian MP who was jumping up and down with the others applauding the PLO leader while he stood, olive branch in one hand, gun in pocket.

"Non-Jews don't know much about the Mideast," she said. "They didn't appreciate that what Arafat offered was based on the destruction of Israel." But the recent PLO bloodbath at a Tel Aviv hotel, Miss LaMarsh feels, will open the eyes of the world to what Arafat really is.

The former health and welfare minister in the Pearson Cabinet expressed shock and disdain at a decision by United Nations Education and Science Committee (UNESCO) to bar Israel from that body. "I cannot imagine a body of arts and sciences without Jews," she said.

Miss LaMarsh spoke simply but decisively, with a sympathetic understanding of the tension that cuts through Israel. She called the country "a tough little bulldog of a fighter" noting however, its fear of being abandoned, of the possibility of having to stand alone. But she reaffirmed her faith in the United States to come to Israel's aid.

"Israel no longer thinks in terms of survival," she said. "I cannot imagine a country that has been in existence for 26 years being wiped off the map."

Miss LaMarsh, a law professor at Osgoode Hall, was adamant in her belief that UN money to the Palestinian refugee camps should be cut off. And she is none too pleased either that American and Canadian dollars are finding their way there too.

The former MP for Niagara Falls, her home town, expressed deep thanks to Hadassah for making her trip possible. "It taught me a lot about the people ... and myself." She heralded the organization's monetary efforts and its contributions to building Israel.

Student program is offered at CJN

TORONTO –
For the fourth consecutive year, The Canadian Jewish News is offering a summer journalism training program whereby a university or university-aged student is exposed to every aspect of the production of a weekly newspaper.

CJN Associate Editor Lewis Levendel, who is in charge of the program, said one person with some journalism experience will be hired for this summer. He or she is expected to be on the job by June and work through till at least Labor Day.

Those interested in applying for the program should call Levendel at 481–6434. Final date for calls is Friday, April 4.

Foundation president is chosen

WINNIPEG —
The Jewish Foundation of Manitoba elected Sydney L. Morantz president, succeeding Mark H. Danzker.

The new president of the Foundation is a man who has been in the forefront of Jewish communal activities for many years and has served with special distinction in the area of Jewish education. He was the founding chairman of the Ramah Hebrew School in 1963, chairman for five years of the Education Committee of the former Jewish Welfare Fund, and was a vice-chairman of the Maimonides College.

He is currently Vice-President of the Rosh Pina Congregation.

Toba Lipman appointed to head new Bonds drive

Toba Lipman

TORONTO —
Mrs. Donald Lipman, chairperson of the women's division for the 1974 Toronto State of Israel Bond campaign, has been re-appointed to head the division for the 1975 campaign according to a joint announcement made by Allan Bronfman, president of Canada State of Israel Bonds, and Herb Green, Toronto general campaign chairman.

"Mrs. Lipman's exceptional leadership abilities and unswerving dedication to the cause were a key factor in the record sum of $2,975,000 in Israel Bonds raised by Toronto women in the 1974 campaign," the leaders declared.

In addition her involvement in the Israel Bond Drive with which the Lipman family have long been closely identified, Toba Lipman is active as unit head of the Cancer Society; volunteer instructor for a Good Age Group; Baycrest Hospital "Meals on Wheels"; Council of Jewish Women; Temple Sinai, and the Association for Children with Learning Disabilities. The Lipman's have four children: Joanne, Steven, Anita and Deborah.

Teacher's program project underway

TORONTO —
Members of the Study Committee on Jewish Education and of York University met last week to discuss the formation of a teacher training program which the Board of Jewish Education hopes can become effective by September of this year.

Participating in the meeting were J. Sidney Midanik, chairman, of the committee, Rose Wolfe, Robert Eisen, Harry Steiner, chairman of the Board of Jewish Education, and Rabbi Irwin Witty, its executive director.

Representing York University were Dean Sydney Eisen (Arts), Dean Robert Overing of the Faculty of Education, Prof. Michael Brown, co-ordinator of York's Hebrew Language program and Prof. Arthur Haberman of the Faculty of Arts and Education.

In an interview, Dean Eisen said he sees no particular problems in implementing the teacher training program. But he stressed that the university and the committee "would have to work very quickly" to approve a plan by September.

Midanik told **The Canadian Jewish News** that the results of the meeting were "quite favorable," with all the participants being in general agreement about the general principle

He said Rabbi Witty and university officials will hammer out the technical details in further discussions.

"No real difficulty has been expressed about the program," remarked Midanik. "It looks like the project is on the road."

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Women's ORT honors Anna Minden as woman of charm and responsibility

By MOURA WOLPERT
Hamilton Correspondent

HAMILTON —
Women's ORT here recently celebrated Founder's Day — and 13th anniversary — with a luncheon at Temple Anshe Sholom honoring Anna Minden, whom president Sharon Enkin describes simply as "a very lovely lady."

Mrs. Minden (not to be confused with Anne Minden, wife of a nephew, Dr. Joseph Minden, and currently co-chairman of the UJWF Women's Division) founded Hamilton ORT, together with Zelda Robinson, wife of the late David Robinson, at a meeting in her home in 1962. Sophie Bennett, honorary past president of Canadian Women's ORT, who came to Hamilton for that original meeting, brought greetings and Ruth Druxerman, national president of Canadian Women's ORT, presented Mrs. Minden with a scroll honoring her as founder of Hamilton ORT.

She was also honored with four ORT scholarships, one donated by Hamilton ORT, one by her two daughters, another by members of the Minden family and a fourth by 'an individual.'

Rabbi Bernard Baskin delivered a brief testimonial in which, taking the letters ORT, he described Mrs. Minden as having "over-all charm... a sense of responsibility... thoughtfulness and modesty."

Mrs. Minden, who won't tell her age but admits she and her husband Louis will be celebrating their 60th wedding anniversary in July, replied that she was "so delighted and excited about all the complimentary things said about me, it would take a lifetime to fulfil them!"

For years, in fact, ever since she was one of the founders of the Hamilton section of the National Council of Jewish Women in the early 20s, Anna Minden has been loved and admired as one of the most tireless volunteer workers in the community. There is hardly a cause to which she hasn't given her time and energy but "all organizations have their time," she says. "When what they do is important, that is what I go by" and right now the most important organization in her life is ORT.

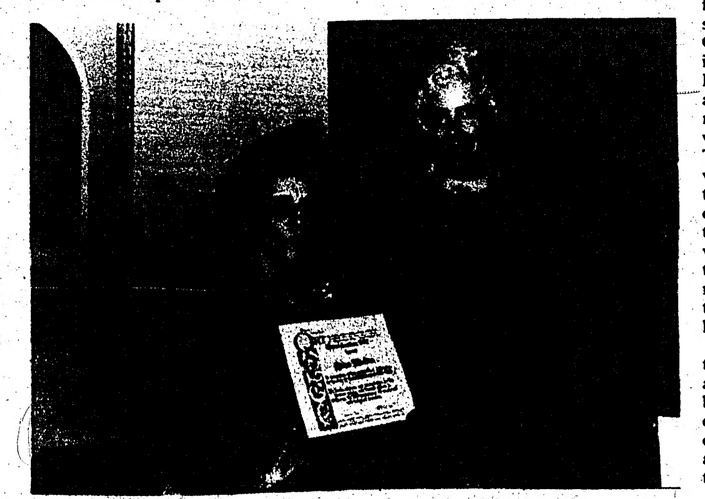
"Education is important. So what can you offer a young person that is better than that? I like doing work for ORT because even one kid getting an education is important."

One of those kids, Meir Shohan, graduate of an Israel ORT school and now an engineering student at McMaster University, was on hand at the luncheon and greeted Mrs. Minden with a hug and a kiss.

Mrs. Minden's two daughters, Adele Sager of Toronto and Malka Simon of Montreal, also attended and that weekend there was quite a family party at the large old Minden home, for which she still cares largely by herself, as well as looking after an ailing husband. Despite the excitement and the festivities she was out on Monday afternoon soliciting advertising for the program book for a forthcoming ORT theatre night.

"A great day," she said afterwards, pleased with the response received after canvassing fashion and other stores. Until it burned down in a 1951 fire, the Mindens owned one of the most fashionable clothes stores in the city.

Mrs. Minden is known as a worker and Mrs. Enkin sums her up as "a fabulous lady for whom no job is too small, still canvassing for the Heart Fund, the United Way, Youth Akiyah, the welfare fund, whatever is important." Nothing is more important to Anna Minden than other human beings.



Anna Minden (left), a longtime Hamilton community leader and worker, receives scroll from Ruth Druxerman, national president of ORT. (Ira Cohen photo)

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Barring of Jews from U.S. jobs in the Middle East raising furore

An international furore has been triggered by the news that Arab nations trading with American firms are asking these concerns to fire top Jewish personnel if they wish to continue doing business with them.

Although the situation in Canada is not as clear cut as it is elsewhere, it is nevertheless disconcerting to read that a substantial number of Canadian companies appear to be on the blacklist. Despite the gloom and breast-beating, we hope that External Affairs Minister Allan MacEachen's statement that he would be "quite offended" if economics and politics are mixed, will go far to warn the Arabs they had better desist while they are ahead in the game.

If the boycott in Canada is still an uncertain fact, it has already reached dangerous proportions in Europe and the United States. Attention was drawn to the 27-year-old blacklist only last month when it was discovered that three Jewish-controlled banking houses in London and Paris were excluded from participation in a $20 million Eurobond issue for a Japanese company.

In a sense, the blacklist defies history. As one British banker put it: "It is the most illogical thing...and it is impossible that it will continue to exist. The Jewish relationships and connections are so interwoven with the fabric of life that either you do business with nobody or everybody."

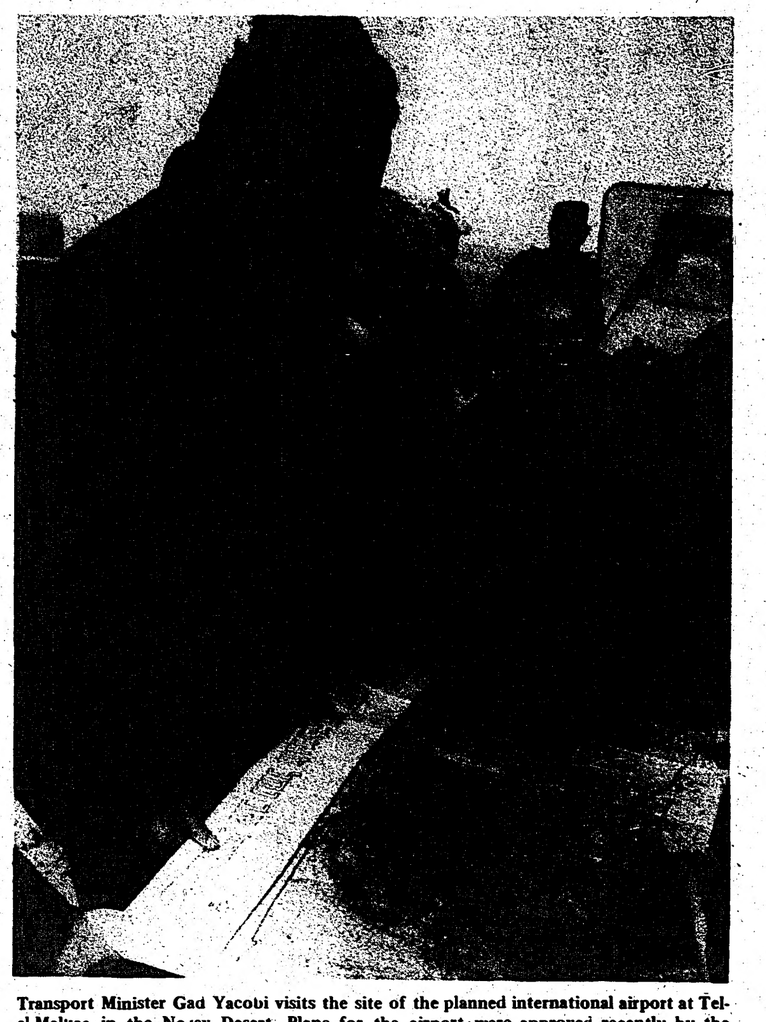
Yet the Arab boycott office persists in its drive to cripple Israel, heatedly denying that its policies are ultimately anti-Semitic. The facts, however, tell another story. It has been proven beyond a doubt that the U.S. Corps of Engineers and several American companies have acquiesced to Arab requests or hints to bar Jews from serving in the Middle East. The Arabs are therefore guilty of violating Sec. 707(a) of Title 111 of the 1964 Civil Rights Act.

Senator Jacob Javits, who is trying to win passage of a bill to end discriminatory hiring policies, is absolutely correct in asserting that the United States should question the propriety of using enormous oil wealth to drive a wedge between religious and ethnic groups in America.

We welcome Senator Javits' bill, and we support any efforts to strengthen the Civil Rights Act. We are also fully behind Senator Frank Church's Senate committee, which has exposed the outrage of the boycott itself and the fact that Jews have or are being forced out of jobs to please the Arabs.

We are grateful for President Ford's remark that discrimination on religious or ethnic grounds "is totally contrary to American tradition and repugnant to American principles." Yet we wonder why his administration is opposed to a pending bill that would empower the government to scrutinize foreign investment in the U.S. if bias against religious or ethnic groups is involved.

While President Ford cannot be expected to feel as strongly about invidious Arab economic pressure as the Jewish community, he should at least consider the fact that the blacklist, which condemns some 2,000 foreign firms throughout the world, flouts American tradition, and is bad for business in the last analysis.



Transport Minister Gad Yacobi visits the site of the planned international airport at Tel-el-Malkaa in the Negev Desert. Plans for the airport were approved recently by the Southern District Planning Committee. It is expected the airport will be ready in the mid-80s. It will first serve internal flights, then international routes. (IPPA photo)

The present and the former Israeli chiefs of staff ponder current events as they walk down the road in the Mitla Pass area. Gen. Mordechai Gur (left), current chief of staff, confers with Premier Rabin, who was chief of staff during the Six Day War. The two men toured the Mitla and Gidi Passes during a recent visit to the Sinai area. (IPPA photo)

Hard pressed Israel needs our fund-raising now more than ever

Canadians who feel their government is making too heavy inroads into their pocketbooks, should spend a few moments looking at what the Israelis have to pay. Israel is the highest taxed country in the world bar none, a title which it is likely to hold for years to come.

More than 60% of its national income goes to the government in taxes and the citizens of that embattled country are being urged to further tighten their belts in these times of economic stress. There aren't many notches left on those belts, but the Israelis are not panicking, though there was widespread criticism of the timing of the government's announcement of new taxes. The substance of the government's arguments also came in for attack.

Finance Minister Yehoshua Rabinowitz who is no more beloved in Israel than is the finance minister of any other nation, says Israel must continue to pay for the last war and provide sufficient deterrent strength to prevent another outbreak.

According to the finance minister's recent report to the Knesset, an Israeli earning $700 a month is in the highest income tax bracket and has to pay more than 80% in taxes and compulsory loans on each additional dollar he earns.

The economic strains racking Israel would be infinitely greater without the income flowing from the sale of Israel Bonds and UJA campaigns. Mr. Rabinowitz was correct in saying that the annual sale of Bonds reflects the measure of the world's concern for Israel's needs. The United States, in considering aid requests from Israel, always wants to know what the Jewish communities are doing to help Israel. According to Mr. Rabinowitz, Washington's response to Israel's requests for grants and credits is often affected by Jewish performance in the Israel Bonds and UJA campaigns.

The balance of payments deficit remains the chief problem. It jumped from $1 billion in 1972 to $3.5 billion last year. This year's budget of $9.2 billion was a record, with defence spending taking nearly half this figure.

Israel is on a war footing on two fronts; the military and the economic. There is overwhelming evidence that the Arab states hope to do with oil dollars what round after round of warfare has been unable to accomplish. The Anti-Defamation League of B'nai B'rith has charged that thousands of American companies are complying with the requirements of the Arab boycott of Israel.

The battle on the economic front serves to highlight the importance of the role played by Israel Bonds and UJA. That support must not falter. Today, as never before in its turbulent modern history, Israel needs help to overcome enemies bloated with petro-power. The use of oil dollars as a major weapon to isolate Israel and eventually reduce her to bankruptcy, is not a spectacular development on a par with the drama of war, but it is a deadly conflict with dollars taking the place of guns. We can't match the Arabs in wealth, but whatever we can do must be done for as long as the need exists.

Canada's mayors could well profit from emulation of Mayor Kollek

Teddy Kollek, the mayor of Jerusalem, is a very broad-minded and tolerant fellow, and the mayors of Montreal and Toronto can probably learn a thing or two about public relations from this worthy public official.

Instead of closeting himself behind a phalanx of secretaries and highly-paid assistants, Mr. Kollek bravely exposes himself to the wrath of the public he serves. Nine years ago, when he was elected to his present position, Mr. Kollek, unlike, Messrs. Crombie and Drapeau, decided to keep his telephone number listed. He has not regretted it.

Predictably enough, Mr. Kollek has been deluged by thousands of after-hour calls. Most callers have legitimate grievances about the breakdown in the supply of water, electricity or some municipal service, and they generally resort to Mr. Kollek only after they have failed to reach the duty officer in the department concerned.

Indeed, the citizens who wake up the mayor in the dead of night have weighty matters on their minds that cannot wait until the morning. Recently, for example, an irate woman disturbed Mr. Kollek at 1 a.m. to complain that a city crew was using a pneumatic drill on the road outside her window. The mayor sleepily explained that emergency repairs were being made. But she wasn't even grateful. "Well, if I can't sleep, why should you?"

In another late night call, a man informed him that the Messiah would arrive at the gates of the city if only a spring outside the Old City walls could be traced to its source. Summoning up all the grace he could muster for the occasion, Mr. Kollek conceded he knew where the source was but that the Messiah, unfortunately, was still keeping his distance.

Although he is said to be a temperamental man, Mr. Kollek has never slammed down the phone on any of his nocturnal complainants. As he puts it: "It gives people a feeling ... they can turn to (someone) when they can't get through the bureaucracy."

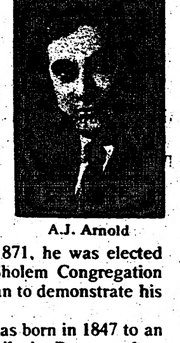
Since we have heard many horror stories about the red tape entangling and enmeshing government offices in Israel, Teddy Kollek's story comes as a refreshing surprise. His attitude not only benefits Jerusalem but his electoral chances as well.

We thought it might be in the public interest to pass on this tidbit of information about a bureaucrat who is doing his darndest to humanize the endless maze that far too often blackens the name of the Israeli bureaucracy.

What Really Happened

Edmund Scheuer was imaginative pioneer

By A.J. ARNOLD



A.J. Arnold

The name of Edmund Scheuer is indelibly inscribed among the pioneer builders of some of Toronto's major Jewish institutions. Before settling in Toronto in 1886 he lived in Hamilton for 15 years. Within a few months of his arrival in Canada, in July, 1871, he was elected secretary of Anshe Sholem Congregation and immediately began to demonstrate his leadership qualities.

Edmund Scheuer was born in 1847 to an Orthodox Jewish family in Berncastel, a German town near the French border. After early education in his home town, he attended the Ecole Superieure at Metz, Lorraine, then in France. At 18 he moved to Paris to become a jeweller and at 22 opened his own import-export business. When the Franco-Prussian war made exports impossible, he accepted an offer to become a partner in the Levy Brothers firm in Hamilton, who had been one of his first customers.

Within a year of his arrival, Scheuer organized the Hamilton Sabbath School and by 1873, at the age of 26, he was elected president of the congregation. He became involved in synagogue politics because he didn't like the way the officers were conducting themselves. The president and vice-president "like all officers in small Orthodox communities at the time, considered themselves not only mighty dictators but almighty ones," he later wrote.

Scheuer came to the defence of the rabbi, Wolf Landau, against whom the officers "trumped up a ridiculous charge," and called a special meeting to secure his dismissal. "At this meeting I easily disposed of the framed up charge," Scheuer recalled. He explained that to shield the rabbi "from further tyrranical persecution, I had, at the election two months later, to oust the president from his office."

Under Scheuer's presidency, Anshe Sholem became the first Reform congregation in Canada, and he led the campaign to build the Hughson Street Temple. He continued as Hamilton synagogue president until he moved to Toronto.

During prior visits to Toronto, became friendly with Lewis Samuel and Alfred Benjamin. He attended services at Holy Blossom several times but was unhappy with what he felt was the lack of decorum. His recollection was that during the reading of the law, Samuel, as president, "repeatedly brought down his fist on the reading desk and shouted 'Stumm Stumm' (silence)." He complained to Benjamin about the "disgraceful service." After moving to Toronto he attended services twice but was so displeased that he did not return. Nevertheless, he joined the congregation though he did not take an active part at the outset.

Edmund Scheuer is probably best remembered for his work in charitable and philanthropic endeavors. In 1892 he founded the Toronto Jewish Benevolent Society and by 1896 was president of the Toronto Branch of the Anglo-Jewish Association.

In 1873 Scheuer returned to Lorraine to marry Oda Strauss. Mrs. Scheuer also played a part in the community and served as an executive member of the Toronto Ladies Montefoire Benevolent Society during the 1890s.

By 1916, anyone who wanted to assure success of a Jewish charitable undertaking in Toronto had to have the support of Edmund Scheuer. There was by then much duplication of effort and the time had come for some form of unity.

The founding meeting of the Toronto Federation of Jewish Philanthropies took place at the Scheuer home and he became its first president. After four years he relinquished the top office and became the honorary president. The Beverley street headquarters of the Jewish Federation was known as Scheuer House for many years.

Shortly after he first arrived in Canada, Edmund Scheuer recognized the need to create a feeling of being Canadian among the people of many diverse origins who were settling in this country. When a reception was being organized in Hamilton in 1879 for the then governor general, Lord Lorne, he observed that among the groups invited to attend were British, English, Irish, Scotch, German and Italian societies "but not one was Canadian." He told the chairman of the event "as long as you have no Canadian societies, Canada will not amount to too much."

Scheuer died in a street-car accident a few months before his 97th birthday. In an obituary in the **Globe and Mail**, T.V. McAree wrote of him:

"Edmund Scheuer reached greatness in more aspects than one, but above all he was a great Jew. There was nothing he was so proud of and he was contemptuous of Gentiles who in their contact with him discovered for the first time that a Jew could be generous and gracious. What they intended for compliments he regarded indulgently as ignorant affronts. It was no pleasure for him to be assured that he was in no respect inferior to a Christian."

(Copyright, A.J. Arnold 1975)

Edmund Scheuer – a great Canadian.

ZOC convention in Israel 'flawless'

By HARVEY ENCHIN

JERUSALEM —

If the significance of a convention is determined by the quality and quantity of plenary sessions, resolutions, and caucuses, then the 41st gathering of the Zionist Organization of Canada, held from Feb. 25 until March 4, wasn't a convention at all.

There were no radical resolutions, no critical financial revelations, no paramount policy decisions, nor even drastic changes in executive personnel.

But the fact that the ZOC brought more than 350 people here at a time when Israel is experiencing a tourism slump made this the most important convention in the 70 years of the organization's existence.

Many delegates, among them, newly-elected Vice-President Mort Pliskow and his wife, had never before been to Israel. They will return.

"It was 110% successful." Pliskow said of the convention. "Everyone was happy; there were no animosities. It was very well organized ... flawless."

Considerable praise was given to Convention Chairman Max Goody, who began planning nearly a year in advance of the event.

There were disappointments: the tour to Masada was cancelled due to torrential rains, and President Ephraim Katzir was in Miami launching the Israel Bond Drive instead of receiving the delegates at the president's residence as planned.

Not everyone was delighted. There were the skeptics and cynics who held that the convention was a dismal failure, although even they agreed it was a fine tour — a more than adequate introduction to Israel.

The convention was addressed by Prime Minister Yitzchak Rabin, Defence Minister Shimon Peres, Tourism Minister Moshe Kol and other dignitaries.

A tour of the Golan gave the delegates an insight into that situation few have the opportunity to experience.

"But it wasn't so much what it did for the Canadians," retiring ZOC President Danny Monson said, "it's what it did for the Israelis."

When the Canadians stood to sing Hatikvah at the closing banquet in Jerusalem, "it was a tremendous show of solidarity, such tremendous feeling for the homeland," he said, that at least one Israeli (the daughter of pianist Sara Rabinowitz of Haifa) cried at the scene.

The Canadians did more than sing to demonstrate their concern for Israel. Twenty-five percent of the participants donated blood which exceeded all expectations.

"We are not partners," Monson said in his opening address, "...we're Siamese twins ... the same vital organs ... the same heart. We are irrevocably linked."

Of the resolutions passed, two involved Judean camps. One established a subsidy fund for needy campers at the national camps Biluim and Biluim Israel. The other boosted support for Camps with priority on the reopening of Camp Hagshama. Young Judaea, which proposed the resolutions had, at times, a contingent of 40 people; 25 from the year program and more than a dozen chaverim living in Israel.

Closer affiliation with the Association of Americans and Canadians in Israel was proposed to aid olim. "Our responsibility shouldn't end when we put them on the plane," Monson said, "we should follow through."

Construction has begun on a ZOC office in the Jerusalem Forest (Ein Kerem) to provide assistance to olim and visitors.

There is already talk about a dedication convention to officially open the new Canadian office two years hence at the 42nd convention. Another convention in Israel?

"The precedent has been set," Monson said, "it will be easier next time."

This is about injustice to man in stripping him of his dignity

By Dr. M.S. KELLERSTEIN

It's about freedom — not Jew, Gentile, Russian, South African. It's about our electronic times when a stream of starving children flashed on a television screen has as much effect as a broken fire hydrant. The pouring stream of tortured humanity is a flood. Poverty, starvation, screams of torture are lost in the translation from mouth to transistor to brain.

It's about those of us who have been deluged for donations from various quarters. We've been asked to sign petitions, protest, write MP's until we have grown hard. "I can't help it."; "What good will it do?"; "We belong to this society, that organization and we've been fighting this or that since 1932 and we're tired..." The fact is that we are in the midst of a backlash — a recoil against the shock treatment of the various injustices that have been forced on our eyes, ears and minds, by the various media. Priests, ministers, rabbis have grown tired of preaching for aid — they know that its getting harder and harder to back any just cause. The pen, although mightier than the sword, is becoming more difficult to raise.

It's about people — lazy ones, good ones, bad ones, indifferent ones — who must be given the right to have rights. There are thousands of such people, but, numbers get lost in the translation.

It's about the first public demonstration in Moscow since the abrogation of the trade agreement by the Soviet Union with the United States. A number of men (who happened to be Jews) were arrested outside the Lenin Library in Moscow.

Yosef Belin, Alexander Gevinter, Ilya Koltunov, Mikhail Lieberman, Mark Nashpits, Anatoly Sharansky, Gersh Toker, Natan Tolchinsky, Leonid Tsipin and Boris Tsitlionok were all arrested. Gevinter, Sharansky and Tsipin were released after being interrogated. Belin, Koltunov, Toker and Tolchinsky were sentenced to 15 days in jail, while Lieberman received a 10 day sentence. However, criminal proceedings have been instituted against Nashpits and Tsitlionok.

In the meantime no specific charges have been laid against the two. There will be a trial but the trial will be held "in camera." Furthermore, since the trial will be "in camera" only a defence attorney with "security clearance" may be chosen to defend the two.

It's about the idea that any man can be held by police for any extended period of time without charges, that justice in any country can be so blind as to strip a man of dignity, arrest him and then try him "in camera." Men cannot be, must not be, and must not be permitted to be so inhuman to their fellow men.

'Our youth will love it'

J.B.'s uncle sees need for new Haggadah

By J.B. SALSBERG

My uncle Eliezer, who never ceases to amaze me, presented me with an unusual proposition. He wasn't long in my kitchen (where we both prefer to drink our tea-and-lemon and engage in endless conversation) when he came out with it. He proposed, no more and no less, that I launch a campaign for the writing of a new, truly Canadian Haggadah.

I must have looked at him in amazement, for he said, "Don't be surprised, you know me well enough to know that I am not a crank and that am not a batlan" (an idle and impractical fellow). "This proposal of mine," he continued, "was carefully considered and is made in all-seriousness."

Needless to say, many glasses of tea and lemon were consumed by us before we reached an understanding. But before I proceed to divulge our agreement, I must first protect my uncle Eliezer's reputation, in view of people's readiness, or even eagerness conclude the worst about others...

No, my well known uncle is not irreverent towards our good old Haggadah; the one that served us so well for a thousand years and more; the one that guided us so expertly in the retracing of our earliest steps as a people; the one that tells our young of our experiences in the distant past: the one that is an inseparable part of the most memorable and most enjoyable of all our national holidays — the Seder nights of Passover — when we celebrate our liberation from Egyptian slavery and our emergence as a free people.

In fact, uncle Eliezer loves and respects the traditional Haggadah of our forefathers. He scrupulously follows the ancient text at his own Seder. He recites the Haggadah to his own family with complete fidelity to the traditional tunes and songs. Indeed, he loves to embellish the well known text with his own stories and interpretations to the delight of his grandchildren. So, you see, there is no ground for suspecting my uncle of rebelliousness or of anti-traditionalism because of his proposal for a new, a Canadian Haggadah.

By now most of you will ask why, if uncle Eliezer is so appreciative and so dedicated to the old Haggadah, does he suggest the writing of a new one? There is a reason, my friends, there is a good reason. But, in the manner of our Haggadah, let's begin at the beginning.

A few of my recent columns drew attention to our early experiences in this country, to the quality of Jewish life in that not-too-distant past and in which I regretted the fact that our young generation is uninformed of their immediate past. I also noted that the best of the young are eagerly seeking their Jewish roots in Canada.

Well, it seems that those columns were thoroughly discussed for two Thursday evenings by my uncle's group of old-timers who meet regularly, every Thursday evening, in the same steam bath and where they end up, after their corn beef and their lechaims (plural, in Yiddish; for lechaim), discussing all weighty issues that face our people everywhere, from Bathurst Street in Toronto to Dizengof Street in Tel Aviv. The conclusion of those deliberations was that what we need is a new Haggadah.

According to uncle Eliezer, it was Mendle, the member of the group who "knows the small print" and who excells in novel and original suggestions, it was he that sprung the idea of a new Haggadah and a third Seder at which the new Haggadah should be read with all appropriate dramatic effects to impress the young.

Uncle Eliezer's companions concluded that what's wrong is the swift growth of the middle class mentality in our Canadian Jewish communities. The middle class, said Mendle, always looks up towards the upper classes and are fearful of looking back to their earlier level of living and thinking.

Uncle Eliezer explained that as the old Haggadah said, we were once all immigrants and all quite poor and, according to middle class thinking, there is nothing worse in life than not being "well-off" (whatever that means). They want to forget the times when they, or their fathers were poor people in the land of Canada and where they slaved in sweat shops and where they lived in humble houses in the poor sections of our new centres of living and where our forefathers did what all poor people did.

But, exclaimed my uncle, what our poverty-driven, freedom-seeking parents or grandparents did in those early days was memorable, enviable and, yes, beautiful! So uncle Eliezer's group decided that history books are O.K. but what we really need is a modern Haggadah of our Canadian past. Such a brief, but colorful Haggadah should be presented on a special ceremonial occasion set aside for this purpose. Some Alrightniks, according to Mendle, may not like it but our young people will love it and they will be proud of our poor but extremely rich spiritual, social and cultural past.

I agreed with uncle Eliezer and with his friend Mendle. Furthermore, I agreed to add my share of raw materials from which our modern Haggadists may make selection for their new epic (if they will read this column, naturally). We won't delay it either. How about starting with the time when Jews were the first re-cyclers in Canada? Good, we will.

In the meantime dust off the old Hagaddahs, put one lovingly into the hands of all who will be at the Seder table and repeat again: "Once we were slaves in the land of Egypt..."

This Passover painting is by Israeli artist Meir Perez who is living and working in New York City. During the seder on the first nights of the festival, various special dishes symbolizing the hardships the Israelis went through during their bondage in Egypt and the Exodus are served. Narrative of the Exodus is recited from Haggadahs before and after the seder. (Religious News photo)

ask the rabbi

Cleanliness rules deeply embedded in Jewish laws and its traditions

1. Has the expression "Cleanliness is next to Godliness" any particular Jewish religious relevance?"

Indeed it has. In the book of Deuteronomy there are detailed rules about keeping the camp clean (23, 10—15) and the words used are: "therefore shall thy camp be holy." On the basis of this the Talmud in tractate Berakhot, chapter three, has numerous rules regarding the need for complete cleanliness of person and place whenever the Shema or "words of Torah" are recited.

According to the Jewish tradition the hands are to be washed first thing on rising in the morning, before and after meals, and before prayers. Synagogues are to be kept spotlessly clean.

In the Chassidic movement great emphasis is placed on physical cleanliness, in the form of regular immersions in the mikveh and in evacuating the body before prayer. This is, in fact, known as nekiyot, "cleanliness".

A famous Talmudic saying (Avodah Zarah 20b) is: "The knowledge of the Torah leads to watchfulness, watchfulness to zeal, zeal to cleanliness, cleanliness to abstinence, abstinence to purity, purity to saintliness, saintliness to humility, humility to the fear of sin, and the fear of sin to holiness."

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Letters to the Editor

Reader is critical of address by Satok

Dear Editor:

I would like to make a few observations in connection with the reported debate between Mr. David Satok and Mr. Louis Silver regarding recognition of the Palestinians.

First of all, to deny the existence of Palestinians just because there never was a state named Palestine is preposterous. Do we deny the existence of Eskimos? But this is only a minor, mainly semantic point.

The more important point is that formal recognition of a group lends by implication some legitimacy to its aims. From a practical point of view, it also leads to the inference that its aims are accepted as a basis for negotiations.

The essential question, therefore, is not whether or not we recognize the Palestinians or recognize the PLO, but whether we are prepared to negotiate the existence of Israel. Are we prepared to lend even the slightest degree of legitimacy to the calls for its dissolution? Thus far no Palestinian has ever publicly indicated that there may be any other negotiable issues.

Mr. Satok is concerned about finding a home for the Palestinians. Here, I'm afraid, we begin to see that the relentless Arab propaganda affects the thinking of even some of us. We should remember that, allowing for major war-induced dislocations, the fact remains that **most** Palestinian Arabs do live in Palestine — Jordan, Judea, Samaria, Gaza, and Israel. By and large they are at home, even if admittedly a great many are not precisely in their former dwellings.

If, however, under home we mean a state, this is certainly not up to us to provide them. Palestinians living in Jordan or other Arab countries can, as far as we are concerned, establish their own state any time. Those in Judea, Samaria, and Gaza can have full autonomy which really means all the essential features of self-government minus the luxury of a military force to threaten the security of the state of Israel.

Mr. Satok may be right that the PLO may eventually discard its basic tenet of supplanting the state of Israel. If and when this happens, I'm sure that Israel and all of us will not delay recognition by one day. Until then, any duscussion of recognition is wholly premature.

Ike Katz,
Toronto.

Don't shelve report'

Dear Editor:

I read with great interest the three-part series on the report prepared by Ya'acov Glickman relating to the Jewish community. I sincerely hope that your paper, after the publication of this report, will ask various members of the community, including the academics, to respond to this report in the pages of your newspaper.

I also urge the leadership of the Jewish community in Toronto to schedule a few open forums in which selected members of the community, representing the various groups mentioned in the report, will appear on panels and have an honest exchange about the findings of this important document. I hope, in my own naive way, that this report will not be shelved and gather dust, without allowing the members of the community to have a full exchange about the implications of its findings.

Benjamin Schlesinger,
Professor,
Faculty of Social Work,
University of Toronto.

Racial overtones'

Dear Editor:

It is with shock and dismay that I read the article by Royston Allen which appeared in your March 7-75 issue.

The part dealing with North African Jews is in my opinion, full of racial overtones and an insult to North African Sephardim in general.

To suggest that in Israel "areas inhabited by North African Sephardim are breeding grounds for hoodlums" and thereby imply that crime is the preserve of North African Jews is nothing less than a racist slur which shall not go unchallenged.

Unfortunately, this is but one instance of the prejudices North African Sepahrdim in Israel must suffer. Raphael Patoi writes that "in addition to instability, emotionalism, impulsiveness, unreliability and incompetence the Oriental Jew is also accused of habitual lying and cheating, laziness, boastfulness, inclination to violence uncontrolled temper, superstitiousness, childishness lack of cleanliness and, in general, primitivity and lack of culture."

Golda Meir herself was quoted by the respected paper on Oct. 15, 1971": you must realize that many (among the Oriental Jews) did not even know the meaning of bed-sheets or a bath tub. One day we gave them pyjamas and they used them as flags."

The "we" and "they" requires little explanation on behalf of the North African Sephardim community. I wish to protest in the strongest way possible your correspondent's unwarranted, unjust and uncalled for attack.

David Bensimon,
President Magen David, Sephardi Cong.,
Toronto.

Young Judaea

Dear Editor:

We recently read an article concerning the Canadian Young Judaea, Shnat Hachshara group in Israel. There was some obvious misinformation regarding the program, as well as the functioning of the group. We are submitting this letter to correct false impressions that may have been formed from the previous article.

Last March, Young Judaea took a radical step in deciding to create an independent Young Judaea program in Israel, breaking the tradition of sending a limited number of members to the Machon le Madrichei Chutz L'aretz. The aim of the program was to expose its older members to a practical living experience in Israel; to understand the different lifestyles; receive academics in Jewish studies and Israel and thus allow the participants to return and work in the movement, or remain in Israel if they wish to.

We are now based on a Hanoar Hatzioni kibbutz, Kfar Glickson, near Hadera, and receive our seminars in Jerusalem and Tel Aviv. We have had a number of tiyulim and will be terminating the program with a work program in a development town.

We are a self-governing unit; our structure is based on rotating committees. Members of the group are elected for a six-week term to handle treasury, correspondence, work, programming and the newspaper.

The program has been successful in giving us a positive experience in Israel and thereby encouraging Aliyah.

Correspondence Committee,
Canadian Young Judaea,
Shnat Hachshara,
Toronto.

A request

Letters to the editor are welcome and are important in that they air various shades of opinion. However, letters to **The CJN** *continue to be overwritten. Shorter letters, please. They stand a better chance of being published.*

Seder a must for committed Jewry: rabbi

By RABBI JORDAN PEARLSON

(An excerpt from the **Temple Sinai Bulletin**)

If someone were to ask me to describe the last contact between a "committed" Jew and a "fringe" Jew, I would say: "when he no longer cares enough to find a Seder to attend." Finding a Seder is not as easy as it once was. The Congregational Seder may be an answer for some: the family Seder an obvious answer for others.

Perhaps it is time to experiment with co-operative Seders for singles or for one-parent families. The possibilities are beautiful and the experience can double and triple in meaning. After all, the Seder is a time to be part of a people and not the time to eat alone.

When we invite all who are hungry to come and sit with us, we will have to expand our definition to include the "emotionally hungry" who, because of distance, tragedy, family restructuring, or any of the multiple possibilities, find themselves alone at a time when no Jew should lack comradeship and the symbols of our faith.

World of thirties apathetic to news of Nazi doctrine depriving Jews of rights

By ROCHELLE CARR

TORONTO —

The audience at Madison Square Garden sat in still, silent sadness while the mayor of New York Fiorello La Guardia, made a short unscheduled speech. The mass meeting was called by the American Jewish Congress and the Jewish Labour Committee. La Guardia exercised his American right of freedom of speech to the fullest in denouncing the tactics of Adolph Hitler. It was March 15, 1937.

Incensed, Hans Luther, the German ambassador to Washington, made another call on Secretary of State Cordell Hull to voice official protest against the mayor's speech.

Later, **The New York Times** printed Hull's official response: It is to be hoped "that all who are participating in the present controversy, which is marked by bitter and vituperative utterances in this country and in Germany, may soon reach the conclusion that it would be to the best interests of both countries for them to find other subjects which can be discussed more temperately."

It was a time when apathy and appeasement reigned supreme in Europe, while isolationism seemed to be the watchword in the United States.

The message of hatred in Hitler's **Mein Kampf** (My Struggle), was dismissed by the future Allies as the ramblings of a man in tumult. (Many of his later military exploits, also outlined in **Mein Kampf**, similarly fell on deaf ears).

The roaring 20s had no time to stop and stare at reality. When the Nazi party openly presented its doctrine in the form of a 25 point program (at least five points related to Jews who were to lose citizenship rights and all the legal, political and economic security that came with them), the world roared by without as much as blinking an eye of disapproval.

After the March 5, 1933 German election, anti-Semitism accelerated and by now physical violence against German Jews and their property was perpetrated quite openly.

The world was in the grip of a monumental Depression. In addition, Americans were absorbed in the change-over from the Hoover to the Roosevelt administration. At a time when most Americans worried whether FDR would be able to protect their dwindling bank accounts, the American Jewish Committee and the B'nai B'rith voiced their concern over events in Germany.

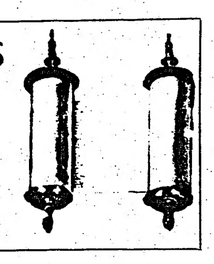
In response to their fears, Secretary Hull assured them, in a letter dated March 26, 1933, that the American embassy in Berlin now felt that "whereas there was for a short time considerable physical mistreatment of the Jews this phase may be considered virtually terminated."

In political and military terms it is now an historical argument whether or how Hitler could have been stopped.

In moral terms, it is an historical truism that the united voices of silence throughout much of the rest of the world gave the Nazis the boundless freedom to carry out their atrocious plans.

'We have to learn how to pray'

sparks from the torah



By RABBI MEIR GOTTESMAN

Parshat Tzav/ Shabbat Hagadol/ Pesach 5735

V'hoaysh al hamizbay'ach tukad bo... And the fire on the altar shall be kept burning...

Here are a few "crumbs" as I clean out the bookshelf for Pesach...

* * * * * *

No one likes a phony, especially the Ribino shel Olam. A Jew has to make sure that his bankbook is as "kosher" as his kitchen. For example, on the night before Pesach Tuesday night, about 7:30 it's a tremendously holy mitzvah to look for **chometz** with a candle. What are we looking for ... not just for leftover bagels. We're supposed to look into ourselves to see whether there is an "chometz", pride, envy, lack of faith... The law is a Jew has to search for chometz in his pockets ... he has to make sure that whatever money he has was earned honestly, and with consideration for the effect on others...(Shaloh Hakodesh)

* * * * * *

Who says it's hard to be a Jew? No one has loopholes like we do... Imagine, this Wednesday it's incumbent on first born males (or their fathers, if the son is a minor) to fast. But what happens? Everyone goes to shul to hear a Rabbi make a **siyum**, conclude a book of the Talmud which he has been studying for a few weeks or months — and in celebration, everyone is allowed to eat... But is it fair? The Rabbi worked so long, but anyone who listens just the last few minutes, also gets off...why?

But that's what Pesach is all about... When the Jews were in Egypt, they spent generations falling into the lowest depths — and yet they were redeemed. How? Because when Moses showed up, they said, "Moses, what do we know? You're the boss. We'll become your chassidim, and whatever you say, we'll do..." Because they attached themselves to a holy person, they suddenly became elevated... (Avnay Ozel)

We Jews don't practise "confessions" to Rabbis, l'havdil, like in other faiths. No one can absolve us of our transgressions except the Ribono shel Olam. But every Jew should have a pious, saintly person to whom he can attach himself, pour out his heart, and receive practical guidance on how to improve himself...

* * * * * *

There are a lot of things money can buy, but even Eaton's can't sell you the privilege of being a **Kohain** if you're not born one. Except at the Seder table ... the master wears a **kittel** (white robe) because he is like the High Priest on Yom Kippur in the Holy of Holies. It's strange, through...at the Seder we are supposed to reach higher and higher towards G—d, but then we go ahead and get zonked out by drinking four cups of wine...who can concentrate after all that?

(By the way, each one of the four cups should contain at least 3.3 ouces of wine, and more than half a cup should be drunk down each time).

But the Ribono shel Olam meant to tell us... "Listen, who needs your concentration? Do you think the Jews were redeemed from Egypt because they were clear headed? Their greatest "zchus" was that they were willing to cast aside their logic and follow me..." The more a person reaches towards G—d, the more he realizes how great He is, and how small we are... (Shaym MeeShmuel)

* * * * * *

We're a strange people... Why make such a big deal about an exodus 3,000 years ago when since then we've had to go through one suffering after another... But the real redemption was something else... Once a poor man won a lottery. With his extra money he hired a teacher who taught him all the great knowledge of the world. After a while he lost his wealth, but each year on the anniversary of his winning the lottery, he used to make a special party for his friends. They asked him, "what are you so happy about, your still poor?" He answered, "yes, but the knowledge I gained when I was rich I still have..." (Mayono Shel Torah)

When we Jews were in Egypt we didn't even know how to pray properly. The Almighty not only got us out of slavery, but he gave us a Torah that contains eternal life. No Arafat or Hitler can steal our neshamas from us. But we have to open our mouths again, we have to learn how to pray, not just mouthing phrases, but ensnare the Almighty with words of praise until He can't resist us, and sends us the Messiah...

This year in Jerusalem. Shabbat Shalom and Chag Sameach.

Please note our new Sparks from the Torah TV schedule: Metro Cable, Mondays at 7:30, Wednesdays at 5; York Cable, Tuesdays at 8; Willowdale Downs Cable, Tuesdays at 8:30; Keeble Cable, Thursdays at 8.

Instead of complaining Olim could learn much from Feinberg family

By JUDY CARR

TEL AVIV —

The latest news of aliyah is depressing. Immigrants complain of bad relationship with bureaucracy and lack of contact with Israelis and a large number pack their bags and leave. However, there are immigrants whose voices are not raised in complaint. They have built their homes in Israel and are willing to stay through good times and bad.

Fred Feinberg built his home in Israel literally. He is a builder from California and when he and his Israeli-born wife Tamara, and their five children, bought a farm on a moshav, they found their living quarters too small. The solution was to build a home with their own hands. Fred shipped the sections of the house from America in a container, the floor sections, the wall panelling, the wall containing the water pipes and all the rest. The whole family, including the children, aged from four to 16, erected it together in Moshav Galya, near Rehovoth, the well-known town by its Weizmann Institute of Science.

Before they settled in the village, the family experienced all of the headaches of absorption. The children did not get on with the neighbors in the block, had difficulty learning Hebrew and could not adjust in school. Fred was regularly promised job opportunities by the ministry of absorption and just as reguarly let down. He chased around for nearly three years looking for a suitable job ... and in the end returned to California to look for fresh prospects there. Then he received a telephone call from Tamara in Israel with the news of the farm for sale. "Buy it," he said immediately.

Before their house arrived on the boat, the family pitched a tent in the garden — pioneer style. Now they are happily settled in a California-style villa, raising chickens, growing fruit and developing rare fruits and berries, such as the lychee, the papaya and the English blackberry. They love their pastoral corner and the children have got over their adjustment problems. "I'm too busy to have absorption problems," — smiles Fred. "What I don't like is going outside the village to the grim realities of Israeli life."

Absorption authorities should listen to his ideas... "Too many Western immigrants come and use the Jewish Agency as a crutch. Because the privileges are there, they use them, and get to think things should be done for them. The only way to succeed in Israel is to do things yourself. Why don't the absorption authorities leave the Western immigrants to manage on their own ... give them some land and a loan and let them get on with building their own communities? I don't think you can make Israelis out of Americans like myself. Let the Americans live together in their own communities and their children will be Israelis."

Evelyn and David Cohen, a couple from America, pulled up their roots from a supremely comfortable life to come to Israel. The attraction was strong, for besides being religious Jews with strong Zionist affiliations, their two daughters, Risha and Sherill are living in Israel. Risha and Sherill are married to rabbis and have large families. Both of them work, Risha teaching blind children and Sherill in a school for the retarded. Evelyn says," they have to work hard and struggle to make ends meet and have no domestic help. But under no circumstances would they go back. That goes for us too."

Evelyn and David had lived most of their lives in a comfortable suburb in Detroit. They had a smooth social life, attending dinners and participating in fund-raising campaigns, and as Evelyn says honestly, "We were in a big rut. It is wonderful to have the opportunity to start a new life at our age and face the challenge of Israel."

How do they feel about the future in the present political situation? Evelyn says: "During the Yom Kippur War I was frightened. It was our first experience of air raid shelters and blackouts. But looking back I am glad that I did not miss the experience. It would have been hell on earth being far away from our children. Yes, I was frightened ... but whatever happens to the rest of Israel happens to us too."

At Beth Tzedec Congregation, mothers and children come once a week to take part in a special program. The mothers listen to guest speakers while the kids are cared for by nursery school teachers. Other synagogues offer similar programs. Here, (from left) are Joy Greenspan, 16 months; Erin Kaufman, 15 months; Shana Dale 1 1/2 years; David Weinstock, 2 and Moss Weinstock, 13 months. Mothers are Judy Kaufman (left) and Shana Dale. Beth Tzedec will be running new series of programs next month. (David Groskind photo)

Get together for mothers

Shul programs keep mother, child happy

By LOUISE RACHLIS

TORONTO —

There's the patter of little feet in at least three Toronto synagogues these weekday mornings, and mothers and children are coming from as far away as Thornhill to be there.

At Adath Israel, for instance, where a "mothers' morning" program has been running for a year, more than 100 women have come out at least once for coffee and a chat while their children play.

Usually between 15 and 30 mothers, plus their children, turn out. The Adath Israel group started meeting on Wednesdays from 9:30 to 11:30, and this year an additional Thursday meeting was added. "We're now thinking of expanding to a third day," said Judith Weinroth, the group's organizer. "I'm sending out a questionnaire shortly to see if we should change the format of the gatherings."

The group was started so that mothers of children under two could enjoy the company of other mothers. "We actually started it for the mothers rather than the children," said Mrs. Weinroth. There is a 25 cent charge for each session.

Another group is being run at Beth Sholom Synagogue. Called a "nursery for preschoolers with mothers' participation," get-togethers are Wednesday mornings from 9:30 to 12, and Wednesday afternoons from 2 to 4. There is a 50 cent admission to cover the cost of cookies, juice and coffee.

"There are many 'creating together' groups, but we wanted one within our own community," explained Barbara Lev, president of the young married couples club at Beth Sholom. "The synagogue president, Lou Burke, said we should try it and see what happens."

Along with a committee, Mrs. Lev chose a day and time, and asked for donations of toys. There's a piano and record player, and sometimes the rabbi comes in to help with holiday songs. Mrs. Lev hopes eventually to hire a nursery school teacher to run the program.

At Beth Tzedec Synagogue, mothers pay $12 for 10 weekly sessions. Two qualified nursery school teachers mind the children while their mothers listen to guest speakers on subjects ranging from Jewish supersition and mysticism, and passover cooking, to Montessori Schools, and children's car seats. Sessions are held Thursdays 9:30 to 11:30, and children are not allowed in the room where the mothers are meeting.

"I first started thinking about a group like this a year ago when my baby was three months old — and I started climbing the walls," said Judy Kauffman, founder of the Beth Tzedec program. "The president of the sisterhood, Yvonne Stein, gave me the support I needed, and in January we got started. Six women did all the planning. We had 20 mothers and 24 children at the opening meeting."

Mrs. Kauffman praised the Beth Tzedec maintenance staff for their efficiency in childproofing the childrens' room and setting up the donated cribs and playpens.

"I was very pleasantly surprised by the calibre of the speakers," said Faigie Weinstock, one of the mothers in the Beth Tzedec program. "They weren't all baby-oriented, and those that were were very interesting."

Donna Shriki, another of the mothers, said that "the excellent calibre of the women in the group itself" added to her enjoyment of the mornings.

Beth Tzedec will be running another series beginning in April, and Mrs. Kauffman welcomes inquiries.

Russian shopkeeper condemned, Group of 35 marches in protest

By JUDITH BASHEVIS

TORONTO —

It was a gloomy day for a demonstration but it matched the solemn mood of a dozen women who marched at City Hall protesting the death sentence of a Russian shopkeeper.

Clad in flowing black robes and carrying posters of Mikhail Leviev, the women marched silently through Nathan Phillips Square last week. They are members of the Toronto chapter of the Group of 35, an international women's organization dedicated to freeing Soviet Jewish Prisoners of Conscience.

Leviev, 56, a Russian lawyer who managed a shop since 1961 on Moscow's Gorky Street, was sentenced to die last Dec. 8 for alleged economic crimes, which include bribery, black market dealings and corrupting officials. He confessed to transferring money out of Moscow. The three others sentenced with him, non-Jews arrested for similar offences, were given a total of 22 years in prison. Leviev's sentence carries no appeal and all property at his Moscow apartment has been confiscated.

A petition on his behalf has been taken up by the women, and they have been unsuccessful in their attempts to gain an audience with the Soviet consulate here. The Canadian Committee for Soviet Jewry has intervened with officials for the condemned man.

"They just want to use him (Leviev) as a deterrent for others who want to emigrate to Israel," said Genya Intrator, a member of the group and vice-chairman of the CCSJ. Leviev had applied for an exit visa in 1972 and a few days before his departure for Israel with his family he was arrested, but wasn't brought to trial until 2½ years later.

The Group of 35 was founded in London, where a band of women marched at the Russian Embassy protesting the plight of Soviet Jews harassed or arrested for alleged crimes because they had applied leave the country. Their action spread to all parts, of the world, and the women have adopted the London group's black robes as symbols of dignity, uniformity and solemnity, said Barbara Glass, public relations director for the Toronto group. Although it works independently, the Toronto body is funded through the Canadian Jewish Congress.

Organizing petitions and marches, speaking to any group that requests it, their main concern is "getting those prisoners out," she said.

Last week, Mrs. Intrator called Leviev's wife Sofia "to raise her spirits and let her know people are concerned." The phone conversation indicated Leviev's diabetic condition was rapidly deteriorating. Mrs. Leviev whose visits to her husband were suspended since the conviction, was allowed to see him for half an hour Friday, Feb. 28. Leviev's two sons and daughter are not allowed to come to Lefertovo prison, where he sits on death row. Leviev is writing his own appeal, and although his wife has written to Soviet Communist Party Chief Leonid Brezhnev for clemency, she has not yet received a reply.

Clad in flowing black robes and carrying posters of Mikhail Leviev, members of the Group of 35 march silently at Nathan Phillips Square protesting death sentence given the Russian. From left are Marilyn Siegal, Teresa Sweren, Marcia Zaionce, Bress Grenn and Roberta Bucovetsky.

Criticizes negation of life

'Jews have every right to be afraid of today's death-directed ideology'

By Rabbi Albert Pappenheim

The Passover festival celebrates the birth of a nation. It also celebrates the annual rebirth of nature. It is the festival of spring. It is the celebration of life. In the view of Judaism, there is no greater value than life, for without it there can be no Torah, no mitzvot, no service to G—d or mankind.

Judaism does not ignore death, nor value lightly the life hereafter, but supreme attention is paid to life here on earth. To preserve it, the Sabbath may be set aside and almost every commandment temporarily broken. If one saves a single life, we are taught, it is as if we saved a whole world.

In view of this life-affirming stance of Judaism, one must view with great concern a current tendency which would seem to point toward the negation of life, or at least a morbid preoccupation with death. There has sprung up an entire school of counselling which occupies itself with advising and comforting those who face death. There can be great value to such counselling, provided it is truly sought by those who are terminally afflicted; yet in more than a quarter-century of visiting the sick, I find that the cases where such counselling was sought after have been extremely rare.

While this may be partially due to my own deficiencies as a pastoral counsellor, it would seem to point to the fact that in general it would be more painful to the patient and the family to discuss these matters than otherwise. So why force it on them and thus confirm the sentence of death, erasing whatever hope there might be, realistic or otherwise? Far more serious, however, is the readiness on the part of certain excessively vocal minorities to force a reassessment of the sanctity of life at either end of the life span.

In the beginning of life, we have the pro-abortionists. I shall in this article enter into the halachic questions under what circumstances abortion would be permissible, nor will I deny that from a social point of view and due to specific circumstances affecting the mother, there may be sufficient cause to undertake this life-destroying procedure.

I will, however, say that far too little emphasis is being placed upon care in allowing an unwanted conception to take place. Once conception has occurred, the full dignity of human life in its prenatal stage ought to be fully respected. No amount of sophisticated rationalizing can obliterate the fact that life in the womb is just that — the first stage of human existence. To call a pro-abortionist stand "liberal" or "humane" constitutes, in my opinion, a travesty of such terminology.

Equally dangerous is the new romance with the concept of "dignity of death," a euphemism applied to euthanasia or the withdrawal of life-prolonging services to the elderly or the terminally ill. Again, there may be circumstances where after excruciatingly painful decision, a withdrawal of life services may be necessary. However, the primary function of the healing arts is the preservation and prolongation of life. There is nothing "heroic" about applying life prolonging measures. No doctor or nurse were ever endangered in any way by applying so-called heroic measures to save a patient's life. It may, however, be a cowardly escape to interrupt such procedures.

Rabbi Albert Pappenheim

Errors in medical treatment as in any other activity or occupation are inevitable, however let the errors be on the side of life rather than on the side of death. Once the thought of withdrawal of life has become acceptable, it will become easier all the time. It will become easier to persuade a patient that for the sake of his "dignity" he should resign himself to an early demise. It will become easier for a family to save themselves the misery of observing a lingering death, and for medical practitioners to apply their admittedly precious time and talents to other patients who in their judgement deserve prior attention. Inevitably, less pure motives may enter into these deliberations, consciously or unconsciously, having to do with the saving of money, the avoidance of unnecessary trouble, and the elimination of a nuisance.

There was a time not so long ago, when people were afraid to enter a hospital, since entering a hospital was tantamount to a sentence of death. Happily, modern medicine, at least up to this point, has changed this outlook. One enters the hospital in the expectation of healing and survival. Should the philosophy of "death with dignity" triumph, how long will it be until the seriously ill and the elderly will have every reason to dread the wailing siren of the ambulance carrying them to an ominous and foreboding destination?

As Jews who have been the victims of a death-directed ideology during this, the 20th century of enlightenment, we have every right to fear the progression of the death-dealing mentality. It is a small step from foeticide to infanticide. It is a small step from the withdrawal of life-prolonging procedures to active euthanasia. The beneficiaries of these merciful procedures, it will be said, will always be the undesirable and the hopeless.

Well, whom in this age of confusion and radical ideology can we trust to make the difinitions and to determine who shall live and who shall die?

Rabbi Pappenheim is spiritual leader of B'nai Israel Beth David Synagogue.

what's new...

By MIRIAM HERMAN

TO SEE AND HEAR

There are some very interesing radio and TV programs scheduled for the coming week. **The Story of Jacob and Joseph**, filmed entirely in Israel, airs Sunday, March 23, from 7-9 p.m. on CTV Television Network... Then on Tuesday, the 25th, and again on Thursday, the 27th, at 8:30 p.m., CBC radio will have a special broadcast dealing with the Holocaust. Entitled **30 Years After**, the program will include a recent interview with Otto Frank (Anne Frank's father), plus musical compositions by three Canadian Jewish composers, commissioned by Canadian Jewish Congress, Central Region... Also on the 25th, a special Passover program will be beamed to the Soviet Union through CBC International Service. Arranged in consultation with Congress' National Religious Affairs Committee it will present an address in Yiddish by the committee chairman, Rabbi Allan Langner, cantorial renditions and a summary in Russian.

FOR SOCIAL WORKERS

Following the successful one-year orientation program for Canadian and American-educated social workers in Israel, recruitment for a second course is now underway. The program is for candidates who have masters degrees in social work and are planning to settle in Israel. The course begins in September and will run for 10 months. Registration and further information can be obtained from the Israel Aliyah office.

THORNHILL DIALOGUE

Earlier this month members of Temple Har Zion, Holy Trinity Church and St. Luke's Roman Catholic Church held the fourth in a series of get togethers arranged by Rev. Peter Gilbert, director of Christian-Jewish dialogue of the Anglican and Roman Catholic churches in Toronto. More than 100 persons turned out to hear Murray Maynard, a former Conservative candidate, and lawyer Norman May, discuss Israel and its moral effects on Christians and Jews.

YIDDISH FILM FESTIVAL

The Hillel Children's Workshop, a group offering Jewish education to the downtown Jewish community, is presenting a series of Yiddish films. Sunday, March 30 — **Yankel der Schmidt** (The Singing Blacksmith) starring Moishe Oisher. Sunday, April 27 — **Motel the Operator.** Sunday, May 4 — **Mirele Efros.** The time is 8 p.m. in the Medical Sciences building auditorium, University of Toronto. Tickets may be obtained at the door or by calling 783-5877 or 225-0431 evenings and weekends.

STUDENT CONFERENCE

A conference on issues in Israel is being held this weekend in Winnipeg for Western Canadian university and senior highschool students. Amongh the speakers will be Professor Eugene Rothman, Carleton University; Israeli Vice-Consul Miriam Ziev, and Gavriel Strasman, Canadian Zionist Federation director of organization and information. The conference is sponsored by the CZF Mid-West Region, and the Student Zionist Organization.

MORE ABOUT JOSEPH

Another dramatization about the life of the biblical Joseph, this one a rock musical called **Joseph and His Amazing Technicolor Dreamcoat**, is being staged by the grade 12 theatre arts class of Toronto's Community Hebrew Academy. Showtime is Saturday and Sunday, March 22 and 23, at 8:30 p.m. in the school auditorium 3630 Bathurst St. Proceeds go to UJA.

CABARET NIGHT

Beth Emeth Bais Yehuda Sisterhood's cabaret night, Saturday, March 22, will feature well-known folk-singer Malka, plus dancing, of course, and an after-show supper. It all begins at 8 p.m.

BETH TZEDEC SPEAKER

According to Beth Tzedec Congregation's bulletin, their weekend guest lecturer, March 22-23, is to be Professor Uri Raanan, professor of international politics at Fletcher School of Law and Diplomacy, which is connected with Harvard University.

PLAYTIME NURSERY

Beth Sholom Synagogue has organized a playtime nursery for pre-schoolers with mother's participation. It will run every Wednesday at the synagogue from 10 a.m. to noon, and 2-4 p.m. For information call the synagogue office.

STUDENT CARNIVAL

Bialik elementary school students held their annual Purim Carnival, setting up the school auditorium in the style of a Jerusalem market, with decorations, baked goods, toys, games and Israeli music to give it all a special flavor. They raised $730 which went to the UJA-ISF.

CANADIAN FRIENDS BAR-ILAN

Canadian Friends of Bar-Ilan University now has a Toronto office located at 825 Eglinton Ave., W., suite 314. Toronto chapter president Nathan O. Hurwich says that with the opening of a local office, he hopes to encourage student enrolment and to foster support for Bar-Ilan by the Toronto community. The telephone number is 783-8546.

A NEW NAME

The National Committee for Soviet Jewry will now be known as the Canadian Committee for Soviet Jewry. The name-change, coming out of a recent executive meeting, is to better reflect the Canadian composition of the committee, which co-ordinates and develops national programs and activities on behalf of Soviet Jews.

THE CHANGING FAMILY

Marital therapist Harvey Steinberg will be speaking at a Shaar Shalom adult education program this Sunday, the 23rd at Fairview Mall auditorium at 8:30 p.m. His topic — **The Changing Family**. For information call 491-2579 or 493-8825.

Israel not as isolated as it would seem, says Morris

By ROCHELLE CARR

TORONTO —

Since the 89 votes that are automatically cast against Israel at the United Nations come from countries whose delegations do not represent their people and, if the polls are to be believed, many countries whose delegations abstained in the Arafat vote did not represent their populations' wishes, then perhaps Israel is not as isolated as it would seem, contends Yaacov Morris.

Morris, a minister for the Israeli Mission at the United Nations, told a capacity audience at Beth Torah, attending the Pioneer Women adopt-a-child-in-Israel dinner, that he was pleased to be amongst friends for a while and away from the "refrigerated atmosphere" of the United Nations.

Constantly making reference to the 89 votes, which he referred to as the "mechanical majority of the non-free world," he also noted how these 89 political votes were now spreading their tentacles into other areas. There was a time, he observed, when, even if the United Nations' political record was not so good, at least she was commended for her work in such bodies as UNESCO. "But this past year we have been witnessing how the mechanical majority has been manipulating these bodies too. If the Western world does not succeed in neutralizing this group, the United Nations will end up as did the League of Nations," he said.

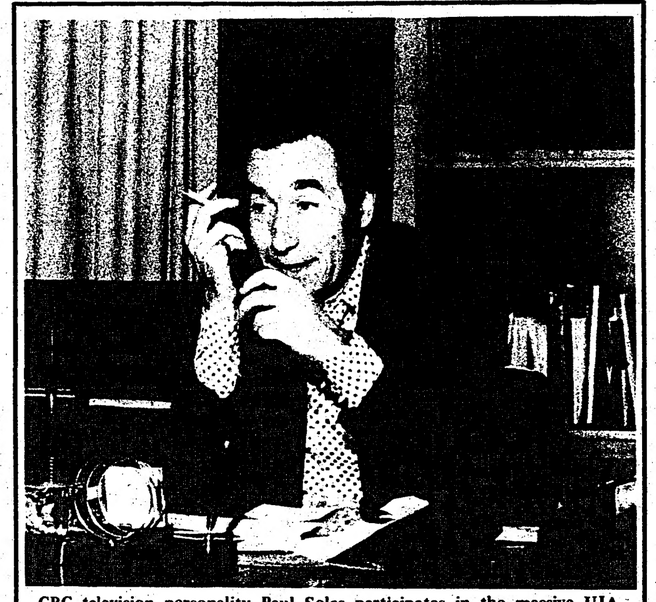
Morris, who arrived in Palestine in 1947 on board an "illegal" ship, cautioned the audience, composed of Pioneer Women and Jewish and non-Jewish guests who contributed to the adopt-a-child program, concerning other factors affecting Israel's survival. He explained that Israel must oppose any Palestinian state on the Western Bank under Arafat for it would be nothing but a puppet state of Russia and all planes taking off from Israeli soil as well as all major Israeli centres would be within range of Soviet supplied guns.

In addition, Morris noted that the same day Arafat spoke to a cheering General Assembly, a spokesman of his, three floors up, said they would not be satisfied with the West Bank, anyway, since their goal is the territory which is Israel and which is Jordan.

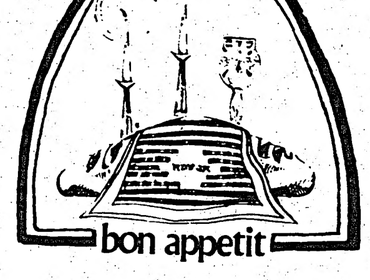
Another factor of concern, Morris felt, was the distortion by the press of the euphoria of the Arabs and the depression of Israel's and world Jewry after the Yom Kippur War. In this matter, several factors must be remembered, explained the Irish-born Israeli diplomat and author of numerous published works. There was a tendency to emphasize the first 48 hours of the war. One must also remember the objectives of the Israeli army were not to take Cairo and Damascus and when Israel agreed to a cease-fire, she did so in a position of military strength and with the hope that this chance might lead to fruitful negotiations.

The negotiations that are now going on, he continued, must be based on palpable evidence of peaceful intent on the part of the Arabs as well as including some end to the economic boycotts against Israel and the use of Arab land as bases for terrorism against Israeli citizens.

Concluding his remarks to the attentive audience, Morris reiterated that "on the military level there is no reason for despondency because Israel is negotiating out of strength unparalleled since 1948. Beside I think we are going to win this because I believe there are no people on earth like the Jewish people who were the ones to discover the supremacy of the individual."



CBC television personality Paul Soles participates in the massive UJA telethon held last week to clean up outstanding cards. Members of the films and entertainment group helped launch the telethon, which opened on Sunday and continued for four nights in a row. (Graphic Arts Photo)



Marcia Kretzmer's Passover column is on Page 3 of the supplement.

Religious affairs body of CJC is revitalized

By JANICE ARNOLD

MONTREAL —

The Religious Affairs Committee of the Canadian Jewish Congress, eastern region, has been "revitalized" as a result of a recent meeting in Montreal.

Under the chairmanship of Rabbi Wilfred Shuchat, president of the Board of Jewish Ministers of Greater Montreal, who presided at the meeting, the committee becomes part of the National Religious Affairs Committee and will be composed of both lay and professional representatives of all religious groupings.

The meeting was prompted by the recent reconstitution of the National Committee.

The Synagogue Council, Board of Jewish Ministers of Greater Montreal, Vaad Hair (Jewish Community Council), Rabbinical Council, Union of Orthodox Congregations, United Synagogue, and Union of American Hebrew Congregations were represented.

In the National Committee's new program, relations with non-Jewish groups and the strengthening of the committee's identity in the Jewish community with the "eventual goal being a national synagogue council" embracing all denominations are of chief importance.

The regional committee may in time include women's branches and youth groups of the organizations involved. However, as they "represent such a small fraction" of young people there has been "no criterion yet" for their invitation, said Rabbi Shuchat.

A report on implementation of regulations establishing the right of patients at all hospitals to have kosher food on request was presented by Vaad Hair in conjunction with the Board of Jewish Ministers.

An information centre at the Olympic Village in 1976 for Jewish visitors wishing to know more about religious life in Montreal may be set up by the committee but "we still need to know more before anything definite is planned," Rabbi Shuchat said.

Representatives named were M. Lerner, Herb Paperman, Moe Seidman of the Synagogue Council, Rabbi B. Bloomstone, Rabbi Maurice Cohen, Rabbi B. Hauer of the Board of Jewish Ministers, Rabbi Isaac Hechtman of Vaad Hair, Rabbi Lester Rosner, Rabbi M. Zeitz of the Rabbinical Council, William Abrams, Meyer Shecter of United Synagogue, H. Fleming, Leon Scheim of the Union of American Hebrew Congregations, and E. Wolkove of the Union of Orthodox Congregation.

Meals on Wheels Again Big Beneficiary

The ladies of the Hebrew Weston Charitable Service have done it again! For the ninth consecutive year this small group of women has raised a very sizable amount of money for the organization's pet project. Kosher Meals on Wheels. This year the women handed over a cheque for $7,500, an increase of $500 from the previous year. Through an annual patroness tea and other events, they have contributed a total of $49,500 since the inception of the Meals on Wheels program. Shown receiving cheque from HWCS president Bessie Frisch is Sue Feldman, Meals on Wheels chairman, and standing beside Mrs. Frisch is Helen Cronish. Seated are Bert Halbrecht, financial treasurer and Mary Beallor.

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ROB ISCOVE

Brilliant young Toronto choreographer of Hollywood and Broadway fame, interviewed by **Rick Kardonne.**

THEODORE BIKEL AND LARRY ADLER

A filmed musical visit with the Israeli army.

PROFESSOR RIVKA BAR—YOSEF

Senior lecturer in sociology, Hebrew University, Jerusalem, discusses the status of women in Israel.

VIEWING SCHEDULE ON CHANNEL 10

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TUESDAYS..... *Willowdowns Cable, 7:30 — 8:30 p.m.*
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..*Metro Cable 7:00 — 8:00 p.m.*
THURSDAYS....*York Cable, 7:00 — 8:00 p.m.*
.....*Keeble Cable, 7:00 — 8:00 p.m.*
SUNDAYS.....*Rogers Cable, 8:00 — 9:00 p.m.*

In Montreal — Watch ZOC's "Jewish Dimensions" TV show *Mondays 6:00 — 6:30 p.m.* and *Sundays 2:30 — 3:00 p.m.*

...about people

Daniel Domb

Daniel Domb, the Toronto Symphony principal cellist, will share the spotlight with noted conductor **Arthur Fiedler** in a Family Pops concert at Massey Hall Saturday, March 29. The 30-year-old, Israeli-born musician began his North American career as a teenager on the internationally televised Young People's Concerts under the baton of **Leonard Bernstein**. Saturday night he will be playing a cello concerto by Boccherini. The concert is at 7:30 p.m.

* * * * *

Distinguished Canadian **David Croll**, who started out as mayor of Windsor and went on to become Canada's first Jewish senator, marked a milestone birthday, his 75th, last week in Ottawa.

* * * * *

Chalk up another win for **Lester Sugarman**, whose program **Frontiers to Challenge — Grand Tour of the Gas Giants** (its about the planets), was one of five CBC radio programs to win an Ohio State Award in the international educational broadcasting competition sponsored annually by Ohio State University. He won a similar award last year for another school program he produced. Another award winner this year was **The Bedouins**, an hour-long documentary by folksinger-broadcaster **Malka Himel-Cohen.**

* * * * *

Among the well-known Jewish and Christian academicians and theologians from Israel, Canada, the U.S. and France participating in the first International Scholars Conference on **The Holocaust — a Generation After**, held in New York earlier this month, was University of Toronto philosophy professor **Emil Fackenheim.**

* * * * *

The Canadian Zionist Federation has named **Ruth Leroy** chairman of the community Yom Ha'atmaut celebration set for April 15. Mrs. Leroy, active in the Pioneer Women movement, is a CZF executive member, serving as associate secretary.

* * * * *

Grande dame of the Yiddish theatre, **Ida Kaminska**, has decided to settle in Israel. With her actor husband **Meir Melman**, she left her native Poland in late 1968 and has spent most of the time since in the U.S. In Israel they will be joining the newly formed Yiddish Theatre in Tel Aviv.

* * * * *

A letter from Jane Konski, secretary of the University of Florida's Hillel Foundation, tells us how a visiting Torontonian helped the community (Gainesville, Fla.) in a very sensitive situation. Apparently when a prominent Jew died recently, there was no one who could perform the proper burial preparations. That's when **Moshe Grafstein** sexton of Toronto's Chevra Shas Synagogue, stepped in. He gathered a group of professors and students together, to form a Chevra Kadisha, instructing them in the preparation of the body for burial.

* * * * *

Claude Abrams and **Harold Halpern** have been appointed Ontario agents for Carmel Wines. Both wine representatives for many years, they combined their knowledge of wines and their interest in Israel to form the Galilee Wine Company, which will represent the Israel company here.

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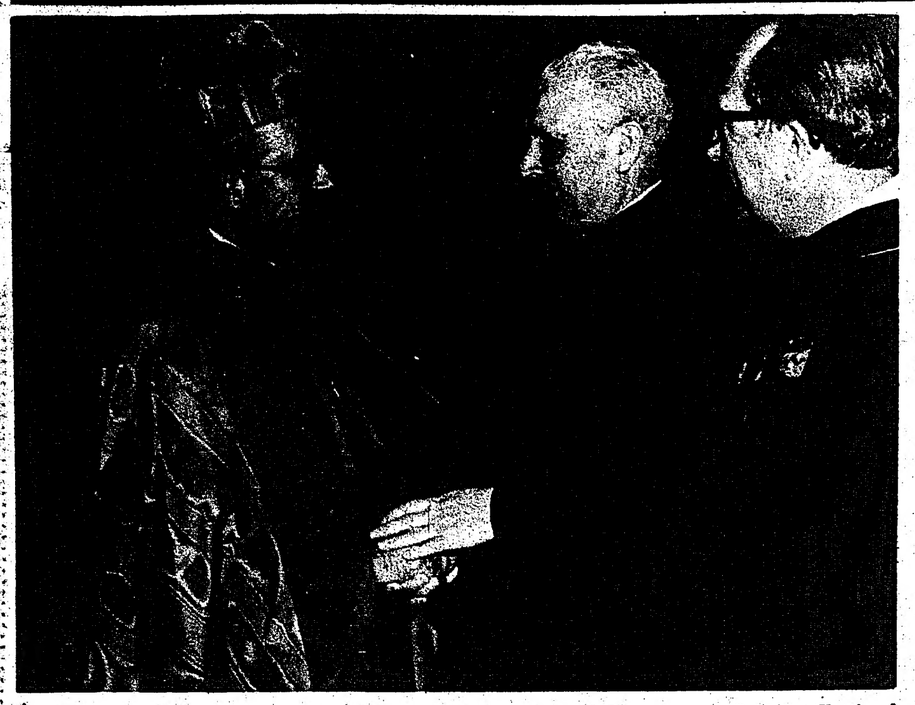
Organizations and People



Cardinal Humberto Medeiros (left), Roman Catholic Archbishop of Boston, greets President Katzir of Israel as Brandeis University President Marver H. Bernstein, looks on. They were attending convocation at Brandeis' Waltham, Mass., campus. Katzir received honorary doctor of science degree. (Religious News photo)

Orthodox group votes to return to synagogue body

NEW YORK [JTA] — The board of directors of the Union of Orthodox Jewish Congregations of America recently voted, 68-56, to end its one-year suspension from the Synagogue Council of America. Harold M. Jacobs, UOJCA president, said the move was taken at this time "to help unify the Jewish people in this hour of grave crisis for Israel, Soviet Jewry and the world Jewish community."

At the same time, the board was unanimous in asserting that "continued participation (in the SCA) was not to be interpreted as religious recognition of other 'branches' within Judaism or their spokesmen," and that the board's decision "was not to be viewed as a rejection of the spiritual authority or religious leadership of of those who had urged withdrawal from the Synagogue Council of America."

The issue centered on the question of UOJCA membership in the SCA implies recognition of the Reform and Conservative movements which also belong to the SCA, Jacobs affirmed.

"The UOJCA's participation with such groups in the SCA has, therefore, no ideological or religious significance above and beyond the Orthodox Union's desire to cooperate with all segments of the Jewish community on issues of common concern," Jacobs said. "We hope that the Orthodox Union and its members can now proceed in unity to the strengthening of the Torah values which concern us all."

The UOJCA action, however, was challenged by the Rabbinical Alliance of America, which expressed its shock and dismay. Rabbi David Hollander, RAA president, denounced what he termed "the wanton violation of the halachic ban on membership in the Synagogue Council of America.

This is the first time in history that rabbis who are regarded as Orthodox have urged and pleaded with the laity within the Orthodox Union to act contrary to a halachic ruling issued by outstanding halachic authorities of our time."

Lawyer urges women to return to traditions of grandmothers

By ELLIE TESHER

TORONTO — A return for Jewish women to the tradition of their grandmothers was called for by lawyer Rosalie Abella at a seminar on Jewish Family Property Rights here last week.

Organized by the Federation of Jewish Women's Organizations, with grants from the Multicultural Department and International Women's Year, the day-long session at Beth Tikvah Synagogue attracted over 200 participants, representing 10,000 Jewish women. Their purpose was to study the existing laws with regard to family property and the matrimonial home, and those new proposed laws recommended by the Ontario Law Reform Commission.

Ms. Abella pointed out the "ludicrous" nature of the present body of common law, within the matrimonial context, whereby women have the right to own separate property. The existing laws do not, in the case of marital break-up, recognize the woman's contribution to property. Ms. Abella referred to the much-publicized case of Irene Murdoch, an Alberta rancher's wife, whose 25 years of marriage and back-breaking work alongside her husband, did not entitle her to any ownership of the 480-acre ranch, according to a Supreme Court dicision on her request for a judicial separation.

Alan Leal, chairman of the Law Reform Commission, stated in his presentation that the law was "replete with anachronisms, anomalies and outmoded notions that have no place in the rules and principles which govern our lives."

With regard to the new regime proposed by the OLRC, Leal took a retrospective stance and suggested that although existing marriages are not to be necessarily affected, it would be better if they would be given a period of time to decide to opt out of the new legal regime, or be deemed to eb covered by it.

Pre-conference material for background study by the delegates included a summary of the OLRC report on family property law, introducing the concept of the "matrimonial property regime." It is an attempt to recognize marriage as a social and economic partnership, wherein married persons be entitled to share in the assets acquired by either or both of them during marriage. The ORLC is an independent agency established by the Ontario to review laws and make recommendations for their revision.

Lillian Wax, president of FJWO, considered the seminar "a very important major step in the education of Jewish women with regard to their legal rights. After all, women go into marriage in a very trusting manner, she said. Delegates from the federation attended the Fair Share Conference last October to respond to the OLRC report, and decided to bring the issues for study to the community of Jewish women.

Ruth Schwartz, chairwoman of the working conference on Jewish Family Property Law, said that the recommendations that arise from the workshops will be sent to the attorney-general, to report the attitudes of Jewish women to the proposed changes in the law. Members of the committee formulating the brief to be sent to the government are Edith Levy, Bryna Hyman, Lillian Wax, and Elinor Borsook.

To date, two major recommendations have been formulated. There was unanimous consensus on the need for more education in the school system on family property law. A majority of the conference delegates also suggested that they were in favor of marriage being considered and economic and social partnership, as opposed to the present attitude under the law, of a separate property regime.

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Controversy erupts over radio show featuring executive officer of U.S. Nazi party

By Stephanie Brussell

MONTREAL — Nazism, today embodied in the National Socialist White People's Party, was the topic of a recent broadcast on the Pat Blandford Show, CFCF radio, and the cause of disagreement in the Montreal Jewish community.

Spokesman for the Nazi group was Cliff Ward, executive officer of the NSWPP which proudly bears the swastika on its letterheads and uniforms. Ward was interviewed by telephone at his headquarters in Arlington, Virginia.

"It was a rehash of the 30's," Rabbi Wilfred Shuchat of Shaar-Hashomayim Synagogue in Montreal told **The Canadian Jewish News.** Arrangements were made following the talk with Ward to telephone Rabbi Shuchat, who spoke briefly about the right of freedom of speech, its abuses, and the need for brotherhood.

"I didn't hear one new idea, it was the same thing, as though one generation doesn't learn from the other," he continued.

The rabbi didn't think that men like Ward should be prohibited from the air, but he felt that "we are dealing with irrational things" and a subject like this "brings out the worst." There are "crackpots everywhere," he stated, but if they are "kept to their own borderline, they can be contained."

"On the other hand," the rabbi concluded, "it would be better not to give them exposure, 90% of the listeners probably didn't even know of their existence."

"I would be inclined to agree with the rabbi," added Harvey Crestohl, associate national chairman of the League for Human Rights of B'nai B'rith, who feels that the media should not be used to incite.

Crestohl affirmed the inviolability of the freedom of speech but said that the abuse of this "basic human right" was a different matter. He cited the libel laws which forbid the casting of aspersions on other human beings.

Many Jewish listeners felt that the majority of people listened to the NSWPP because of the publicity it and its founder George Lincoln Rockwell have received over the past years.

They agreed with the show's host, who felt that "if we ignore even the smallest radical fringe group that is taking an inhuman approach, their weaknesses can fester and grow."

"If we confront them, Blandford attested, "examine them and find them to be wrong, the clear-thinking people will win out."

Blandford, who expressed shock and outrage during the broadcast at Ward's statements, asked if there were many Canadians involved in the NSWPP and was told that the Canadian group had been absorbed into the American headquarters in 1970, Ward would not say how many members were involved.

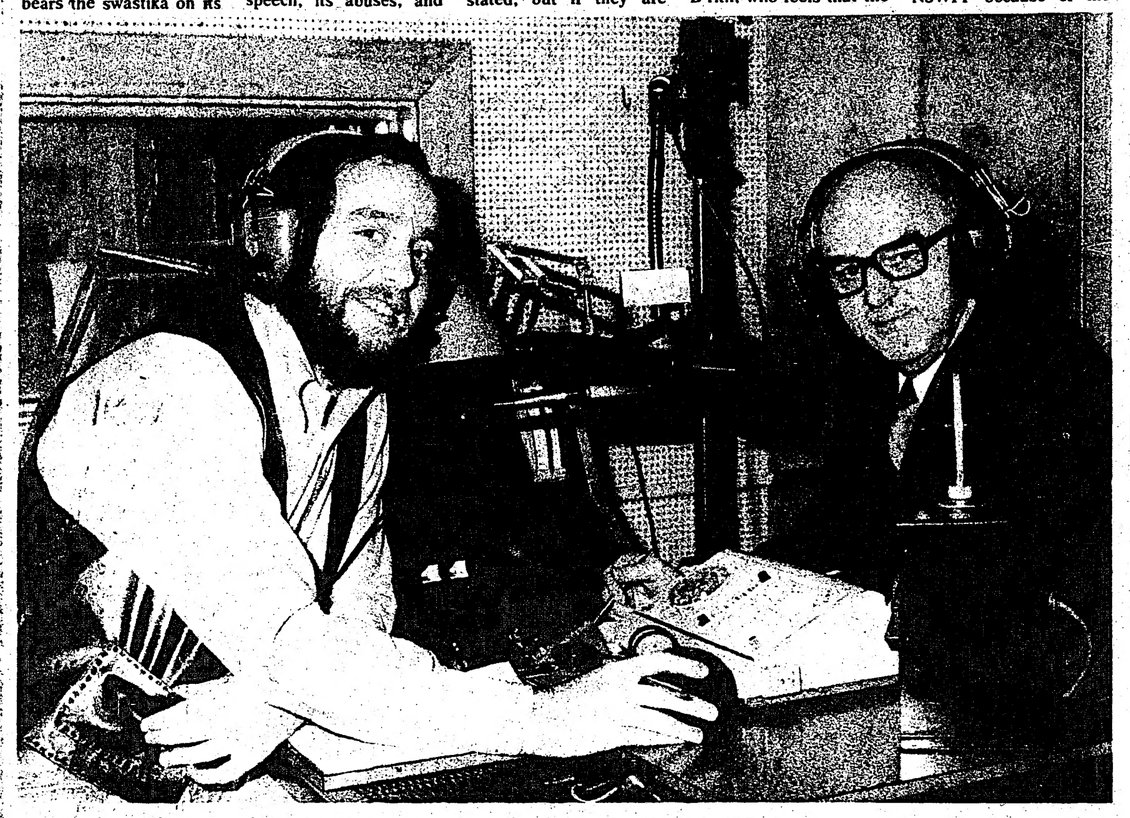
According to the NSWPP literature, they "do not recognize the arbitrary border that divides white people."

"I am a mild person," Blandford affirmed later, "but this type of organization intrudes on my right to be the kind of man I want to be. They are trying to make us hate."

Fifteen callers followed the interview with Ward and Rabbi Shuchat presenting opinions which included an attack on "isms" in general and several pleas for tolerance and the brotherhood of man.

One caller described Ward as displaying "shocking racial jealousy," another said that "we should all be outraged, because they could attack us next."

A woman called who announced that she was a Canadian Jew who felt "more sorrow than anxiety" over people like Ward and a male caller revealed that he had been a "brownshirt" at age 10 in his native Germany and "looks back on it as a very sad time" in his life.



Pat Blandford of CFCF—radio in Montreal (left), shown here interviewing Mayor Jean Drapeau, created sharp disagreement within the Jewish community with his show on Nazism. "It was a rehash of the 30's," said Rabbi Wilfred Shuchat, of Shaar-Hashomayim.

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Data snow balling for information centre on youth with learning, emotional problems

By MIRIAM HERMAN

TORONTO — For parents of children with learning and emotional problems, life can be a series of frustrations and disappointments, especially if they don't know where to go for the help they need.

Just ask Phyllis Disenhouse. She ought to know because she is one of those parents.

That is why Mrs. Disenhouse, together with four other Toronto-area mothers — Cecilia DelGenio, Irene Servos, Claire Raiman and Helen Baker — have set up the Exceptional Family Information Service. Bent on sparing others some of the aggravations and confusion they themselves have experienced, they are compiling lists of educational, medical and recreational services available for these children, and passing the data on to anyone who phones in.

"We felt that as parents, information on facilities in Toronto is not adequate. When our children left one place, we wouldn't know where to take them from there," said Mrs. Disenhouse.

Pointing out that one parent has a two-page typewritten list of places she contacted to find help for her child, Mrs. Disenhouse explained that "time is wasted if you can't find the services."

The five women (their ages range from the mid-20s to the late 40s) all started out as volunteers with the Association for Children with Learning Disabilities. One of the programs they were working on was seeking out a list of services that would fit the special needs of the children. Beginning with summer camps, then going on to nursery schools and psychological testing facilities, they soon realized they were only scratching the surface.

As the project became more and more time consuming, they began to think in terms of putting it on a full-time, professional basis. They applied for and received a LIP grant which will cover their operation for a six-month period.

Now, joined by Terry Fraser, formerly secretary of the ACLD, they are able to staff an information office five days a week. Their time is divided between visiting the agencies, filing the information, and manning the phone.

The office is a rent-free, renovated storeroom in Wilmington Public School (put at their disposal by the principal).

The group is covering such facilities as day care centres, residential homes, mental health units, treatment centres and vocational centres. Access to information is snow balling as each agency suggests other leads to be interviewed.

One of the goals is to publish a book before the grant runs out. And they hope to get some kind of permanent funding after that so the work can be continued. In addition to saving parents a lot of time, and the services a lot of calls, they feel they can reach people who have children with problems, who are not connected with any organization.

As the motto on their card reads, "If you don't know where to turn, turn to us." The number is 630-3583.

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A Message from Departments of the Government of Canada

THE DEPARTMENT OF HEALTH AND WELFARE

Old Age Security Pensions — are paid by the Government of Canada to everyone who can meet the age and residence requirements of the Old Age Security Act. The eligible age is 65 years and the basic period of residence is the ten years in Canada immediately preceding the approval of the application for the pension.

The current rate of the Old Age Security Pension is $120.06 monthly. The pension is increased in January, April, July and October of each year if there is an increase in the cost of living.

Guaranteed Income Supplement — is paid by the Government of Canada to Old Age Security pensioners who have no other income or only a limited amount of income.

Rates of the Guaranteed Income Supplement vary according to the pensioner's marital status and income. The current maximum supplement is $84.21 for a single person or a married person whose husband or wife is not a pensioner, and $74.79 each for a married couple when both are receiving the pension. The Guaranteed Income Supplement is increased in January, April, July and October of each year if there is an increase in the cost of living.

An application for the supplement is sent to each Old Age Security pensioner at the time the pension is approved. A new application for the supplement must be made each year by a pensioner in receipt of the supplement.

Application forms and additional information concerning Old Age Security Pensions and the Guaranteed Income Supplement can be obtained by contacting the regional Old Age Security office in the capital city of the applicant's province of residence.

CANADA DEPARTMENT OF LABOUR

Since its formation 75 years ago, the department has been promoting good relations between employers and unions and made progressive improvements in working conditions.

To do this, the department administers the Canada Labour Code which covers industries connecting two or more provinces or extending outside Canada. Generally speaking, all other enterprises are in provincial jurisdiction.

Of special interest is the department's fair employment practices program. Part I of the Canada Labour Code makes it unlawful for employers and unions to discriminate against any person on the grounds of race, religion, colour, or national origin. The code assures that women are paid at the same rate as men for doing the same work, and enforces the law by investigation, mediation and arbitration. It also sets out hours of work, minimum wages, pay rates for overtime, vacation rights and general paid holidays. Employees working within the federal jurisdiction are given this protection under the Canada Labour Code.

To respond to enquiries about any of these laws, the Canada Department of Labour has a network of regional offices throughout the country to assist you.

THE DEPARTMENT OF MANPOWER AND IMMIGRATION

Canada's Manpower Policy — Since its inception in 1966, the department has carried out an active manpower policy essentially concerned with helping all Canadians respond positively to social and economic changes and developments in the labour market.

Job Counselling and Placement Services at Canada Manpower Centres — The department, through five regional offices, supports and administers a network of more than 450 Canada Manpower Centres to serve cities, towns and rural areas across the country.

In these centres, about 4,000 counsellors help people to find jobs and help employers to find qualified workers. Canada Manpower Centre counsellors refer clients who lack skills to government-sponsored training courses, or provide financial assistance to move unemployed workers to areas where jobs are available. In the past year, Job Information Centres have been established in Canada Manpower Centres across Canada to facilitate the job matching process.

Canada Immigration Program — Immigration is an integral part of manpower policy and helps materially in meeting the needs of the economy for skilled, technical, and professional manpower.

Canada has 58 immigration offices in 37 countries abroad and more than 90 offices in Canada, 43 of which are at points of entry. These offices are responsible for the recruitment, processing, movement, and initial reception of immigrants. Since World War II, Canada has admitted more than 3.8 million immigrants.

Hon. John Munro
Minister Responsible
for Multiculturalism

L'hon. John Munro
Ministre chargé
du Multiculturalisme

Organizations and People

An overflow crowd of young executives came out for a meeting of the Welfare Fund's Leadership Development Council to hear Haim Shaked, visiting professor at the School of International Affairs at Carleton University. He is dean of the humanities faculty at the University of Tel Aviv. Chatting with Shaked is Ronald Hanes (left), president of the Council, and Consul Shmuel Ovnat.

Emphasize role of women Norah Frood believes

By ROCHELLE CARR

TORONTO — Since this is International Women's Year, it is appropriate to emphasize women's roles and responsibilities in our country as well as to help develop women's awareness to work with each other around the world in promoting peace, Mrs. Norah Cassidy Frood believes.

Mrs. Frood, a member of the Canadian Advisory Council on the Status of Women, expressed her views at a luncheon meeting given by the national executive of the Canadian Hadassah-WIZO organization. The national executive, convening in Toronto for three days of meetings, used the opportunigy of the luncheon to give recognition to International Women's Year.

In addition to inviting their guest speaker, the national executive acknowledged the work being done by women by inviting representatives from 30 women's organizations to attend the luncheon, amongst them the Canadian Negro Women's Association, the United Church Women, the Women's Committee of the Toronto Symphony Orchestra and the Business and Professional Women's Club of Ontario.

Mrs. Frood told the audience at the Sutton Place Hotel that part of the $5 million made available for International Women's Year must be used to develop understanding of women who live in various cultures in other parts of the world. Stress must also be placed on recognizing women outside the realm of paid employment, that is, housewives and volunteers.

She noted that there is insufficient material available in Canada about volunteerism. She hoped that this year much will be done to find out precisely what women volunteers in Canada are doing. Such information, she felt, would give an idea of how many volunteers are doing the same thing across the country, thus enabling different groups to work together toward the same end.

Mrs. Frood pointed out that women represent 51% of the world's population but "we don't have such representation in decision-making processes." To help ameliorate this situation in our own country, she explained that a prime goal this year is the introduction of human rights legislation, protecting the woman, at the federal level, with the ultimate goal of having such legislation entrenched in the British North American Act.

In addition, before International Women's Year ends in December 1975, Mrs. Frood expressed hope the Canadian Parliament would pass an omnibus bill dealing with discriminatory acts. She hoped, too, that as well as having marriage recognized as an economic partnership, any legal work involving, for example, divorce and the care of children, would all be dealt with in one court system instead of splitting it between the federal and provincial systems.

She told her audience that to help make all this come about, women must make sure they are well informed on all subjects affecting them. Any concerns they have, moreover, should constantly be directed to their political representatives. As well, women could strengthen their positions by working co-operatively with other women's organizations much more.

Intermarriage seen not always harmful

PHILADELPHIA — The National Women's Division convention of the American Jewish Congress has been told the high rate of intermarriage in the Jewish community — estimated at one in every three marriages — did not necessarily produce a diminution in Jewishness or Jewish observance.

Dr. Blanche Serwer, professor of psychology at Boston University, told some 500 convention delegates at the Bellevue Stratford Hotel here that many Jewish couples living in predominantly Christian environments because of school or job requirements took part in Christian celebrations such as Christmas, instead of Jewish festivals like Chanukah, "out of inertia." At the same time, Dr. Serwer said, she knew of inter-religious and even inter-racial marriages where the non-Jewish partner "took pains to observe Jewish tradition and clearly intended to give the children of the marriage a Jewish upbringing."

A recent Jewish population study showed that in inter-religious marriages where the wife was Jewish, nearly all the children were raised as Jews. Where the husband was Jewish, according to the study, 63% of the children were being raised as Jews.

The net effect of these family patterns, the study concluded, was that there was no major "loss" of Jewish children such as might be implied.

Noted author to speak at memorial observance

TORONTO — Gerda Klein of Buffalo, a noted author and concentration camp survivor, will be the main speaker at the annual Holocaust Memorial Observance April 16 at Beth Tzedec Synagogue.

Mrs. Klein's moving autobiography, **All But My Life**, has been heralded as one of the great human documents to come out of the Second World War. She has spoken on behalf of UJA, Hadassah and other leading Jewish and non-Jewish institutions and has travelled widely across Canada and the United States.

The program, sponsored by the Canadian Jewish Congress, Central Region, will offer a poetic narrative, arranged by Dr. Joseph Klinghofer, and read by three students of our local universities. In addition, there will be a program of cantorial and traditional Holocaust works rendered by Cantor Joseph Cooper and the synagogue choir, under the direction of Gordon Kushner.

As in past years, the program will feature the moving candle-lighting ceremony in memory of the six million martyrs.

The Holocaust Remembrance Committee is under the general chairmanship of Max Goody. Meanwhile, Beth Tzedec Synagogue has expanded its Holocaust Museum display and invites the entire Toronto community to inspect the artifacts on view.

Gerda Klein

Youth program on anti-Semitism highlights temple Kallah weekend

voice of youth

By JEFFREY LIPSITZ

NELFTY (North Eastern Lakes — Federation of Temple Youth) is a region of the international organization NFTY (National Federation of Temple Youth). NELFTY includes 27 youth groups of Reform Temples in Ontario, northern New York State, western Pennsylvania and Ohio, and its purpose is to help individual groups in furthering the education of Jewish youth, according to regional president, Adam Levin of Erie, Pa. Levin was in Toronto last week to attend a Kallah weekend program of social-action study on **Anti-Semitism in the U.S. and Canada.**

Over 150 youths, 15 to 18 years old, attended the event hosted by the Holy Blossom Chapter of NELFTY. The program, which was successfully co-ordinated by Jeff Cleimans, Jerome Marks and Leon King, was one of the many different youth events held throughout the year, including NELFTY leadership training and NFTY's international camp and tours to Israel.

Last weekend's program included a "creative service" and Oneg Shabbat on Friday night, as well as special workshops, discussion groups, guest speakers, services and social activities throughout the weekend.

* * * *

The theme of last weekend's USY Shabbaton at Beth Emeth Bais Yehuda Synagogue was **The Importance of Belonging**; in particular, belonging to a family unit, synagogues and other organizations, the Jewish community and Canadian society.

Over 115 USYers participated, including a busload of youths from Cleveland as well as members of the USY chapters of Beth Emeth and Bnai Israel Beth David Synagogue.

The highlights of the weekend program were special guests speaker Rabbi Morton Leifman, dean of the Cantor's Institute of the Jewish Theological Seminary, New York, and a dance and roller skating Saturday night.

One Beth Emeth USYer, 17-year-old Lawrence Fox, called the weekend "an extremely exciting and enjoyable educational experience; I can't wait for our return trip to Cleveland (tentatively scheduled for May)."

However, the Shabbaton was not the only major activity of the Beth Emeth chapter. According to advisor Saul Morgenstein the chapter organizes a wide range of programs — educational, cultural and social — including Onegei Shabbat, coffee houses, swim-gym programs and weekend-long programs, sometimes with the participation of other chapters or other regions of USY.

* * * *

The executive of the Eastern Canadian Region of the United Synagogue Youth announced this week the time and place for the annual regional convention, which had been postponed from February; the convention will be held on the weekend of May 9,10,11 at the Continental Inn in Barrie.

For information contact the Convention Chairman, Brian Birenbaum at 221-4508.

* * * *

Students of the Community Hebrew Academy of Toronto will present the play **Joseph and the Amazing Technicolor Dream Coat** in the school auditorium at 3630 Bathurst Street. There will be only two performances of the play — both at 8:30 p.m. — on Saturday, March 22 and Sunday, March 23. Admission is $1 for students and $1.50 for adults and all proceeds go to the UJA.

* * * *

Next week: a continuation of the series begun last week on Jewish summer programs for youth.

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U.S. United Jewish Appeal Chairman Frank R. Lautenberg (right) presents Israeli President and Mrs. Katzir with a special book signed by American Jewish communal leaders. About 300 representatives from 60 communities were present at a UJA luncheon to honor President Katzir on his visit to the United States.

'Israel is the place we can test wonderful ideas we've long held'

NEW YORK —

"As a chemist, I look at tiny Israel as a kind of pilot plant — a laboratory for the world around; the world needs a place where experiments will be done, where morals are high, where human life is respected. And this little pilot plant is where we can test the wonderful ideas for which we have stood for so many years."

In a recent address to 300 leaders from UJA and Federations and Welfare Funds, Israeli President Ephraim Katzir discussed the role of Israel in an historical context.

"The more I read about Jewish philosophy and Jewish morals, the more I feel the values that have guided Jews for the last 2,000 years — justice, respect for freedom and human life — should guide not only the lives of every individual, but the lives of nations."

"Our generation was blessed in having the ability to build this country, for there is nothing more wonderful than to have the opportunity to rebuild a home for the Jewish people ... a place to which immigrants still come; from Russia and from Arabic countries, and even from countries where the economic situation and standards of living are high.

"We want a country as the Jews have always wanted a country, that will be an example in its behavior, in its moral standards, in its relations of people to one another. And we will always remember that this was the dream of our forefathers. You have to use your ideas in order to carry out experiments and do something useful for society. Here, you have the opportunity, and it's wonderful that with your efforts we can work towards establishing such high levels of human dignity," he concluded.

In welcoming President Katzir to the afternoon session, UJA General Chairman Frank R. Lautenberg reported that $219 million had already been pledged for the 1975 campaign; and that $53 million in cash was received by the UJA during the past two months, representing $8 million more than the amount received for the same period last year.

Passion for shopping leads to a best seller

By Wanda L. Wintrobe

TORONTO —

At 30, Anne Apor, shopping columnist for **Toronto Life** magazine, is author of a "best seller."

In the first 1½ months of publication, **Super Shopper** — her guide to the best shopping in Toronto and the best walking tours — has grossed 6,000 sales.

This handy pocket index which rolled of the presses in December, has found its way into every good Toronto bookstore, hotel and most shops mentioned in the book, she told **The Canadian Jewish News.**

"I love to shop! I get the pulse of the city through its stores!" the attractive slim brunette commented. "Merchandizing, particularly food and clothing stores have always fascinated me." And because of this enjoyment, Anne allowed herself to be tempted out of the Ontario College of Art to co-ordinate Simpson's Christmas catalogue — her first job.

The influence of living in New York City after her marriage to Gabor Apor, an advertising executive, really stimulated Anne's appetite for shopping. As the Apors began to travel extensively through Europe and South America, Anne continued her explorations. "I went looking for grocery stores in Rio de Janeiro."

Being a freelance writer, Anne can make her own working hours. A perfect arrangement for accommodating the demands of her 3½ year old "mini shopper" — Jane.

"There is something more fulfilling about working. It's a profession rather than spending your life as a volunteer lady. It is not good for everyone but it is good for me.

"My husband is in a very competitive, interesting business," she continued. "If I was just a housewife in the suburbs, I would be on a different wave length. Our friends and colleagues are all going concerns. It just wouldn't work."

Super Shopper, printed by Toronto Life, aims at educating Torontonians and tourists as to Mrs. Apor's personal recommendations of top category shops around the city, including her kosher meat market.

She observed that Toronto in the last six years has become a shopper's paradise. Prior to that you had to cross to the States, she said. "The amount of imported goods in this city — furniture, clothes and food has doubled in a few years. One boutique leads to another and that gives the city a boost."

Bahai boycott by Arabs

JERUSALEM (JCNS) —

In a switch of policy, the Arab Boycott Office, now meeting in Cairo, has decided to put the Bahai faith on its boycott blacklist because it has its international headquarters and major shrines in Israel. The decision has taken Bahais and Israelis by surprise because it is the first time, apart from the Boycott Office's known anti-Jewish policies, that it has prescribed a religious organization.

In a comment on the decision, an official of the Israel Foreign Ministry said that a boycott of all members of the Bahai faith would be a serious infringement of the freedom to worship. The Bahais were founded by a Persian mystic in the last century as a breakaway from Israel and believe in the universality of mankind.

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Preparations in high gear for B'nai B'rith Women's Bazaar

By ELLIE TESHER

TORONTO — "Its a family affair" is the description given to the 1975 Toronto B'nai B'rith Women's Bazaar by its enthusiastic chairwoman Gloria Clamen. Planning activities, which started last spring, will culminate on Wednesday, April 23 when the doors of St. Lawrence Market swing open 10 a.m. to reveal the biggest variety of bargains and activities available, for the admission price of 50c (three tickets are $1.00 and pre-schoolers are free).

While volunteers from the membership of 1,650 women bustle about the business of selling, their children will be busy after school "hustling" customers through sandwich signs and "barking" about such hourly specials as baked goods, brooms, and stockings. The public will also be enticed by the door prize of a 1975 Chevy Vega.

Husbands, involved in the evening will have to satisfy their dinner needs along with the crowd, sampling goodies from the ethnic cooking sale of home-made egg rolls, latkes and blintzes or taking a break at the Pizza Pub. If a lonely male seeks a word with his wife, he will have to try to recognize her among the costumed "pioneer ladies" at "The General Store" display of members' hand-crafted items, such as bed-size afghans, "hot pants" — aprons, crocheted clochehats and homemade preserves.

Carol Goldman, publicity chairwoman for the bazaar, expects highlights such as the 8 p.m. auction, run by professional auctioneer, Norman Zoberman, to attract an overall day-long attendance to exceed last year's midnight total of 25,000. Ms. Goldman says that the bazaar is B'nai B'rith Women's Council of Toronto's biggest fund-raising project, with proceeds directed to two focal commitments of its 18 chapters.

The Children's Home in Israel, established in 1943 to rehabilitate children emotionally overwrought from their experiences in concentration camps, is in 1975 a much-needed centre for the many Israeli children battle-scarred by the disruptions and losses of the recent wars.

On the Toronto homefront, B'nai B'rith Women's Council provides major financial support to Hillel, "a home away from home" for out-of-town Jewish youth, as well as a drop-in centre for Toronto students. Here the women also participate personally, by preparing kosher meals on a weekly basis, freezing portions for daily sale at a nominal charge. The obvious camaraderie of creating together, and the resultant huge pots of delicious fare, led to requests by the students for a series of evening cooking lessons given by the B'nai B'rith women to, surprisingly, a predominantly male class.

With a strong focus on community service, B'nai B'rith Women's Council has developed two projects with exciting rewards to both participants and recipients. Anita Direnfeld, president-elect of Council, stresses the achievements of Project Bright-Eyes and Visual Screening. In "Bright-Eyes," older adults are sought out and encouraged to be screened for glaucoma, a visual problem which, if undetected, could result in a form of blindness. In co-operation with Senior Citizens Housing projects, nearly 100 people have been screened with the resulting detection of an emergency situation, and five other referrals.

Ms. Direnfeld credits Dr. Marvin Cooper, an ophthamologist at the York-Finch Hospital, with effective training of B'nai B'rith volunteers to enable them to do the required screening. Over 40 women worked in the North York public schools, testing 14,000 children for their ability to match up handheld "E's" with those flashed in various positions on a screen. Over 25 were referred for medical follow-up as to the visual or perceptual nature of their disability in the test.

Toronto B'nai B'rith members (from left) Shelly Levy, Barbie Skolnik, Helen Gold, Gloria Levitt and Lisa Gold, busy themselves preparing goodies for the annual BB Bazaar to be held Wednesday, April 23 at the St. Lawrence Market. (Gadi Hoz photograph)

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Planned community centre aims at the co-ordination of children's health units

JERUSALEM [JCNS] — The projected Community Centre for Child and Family Developmental Rehabilitation aims, according to its director, Professor Alex Russell, at "the co-ordination under a single roof of all the multidisciplinary diagnostic, educational and rehabilitative units needed for all the infants and young children of Jerusalem suffering from any form of handicap."

The planned centre is described by the health ministry as the "most exciting and potentially valuable medical program going on in Israel at the moment." But, until now, the praise has not been matched by hard cash.

Newcastle-born (North England) and trained, Professor Russell, who immigrated to Israel in 1966, has been the driving force behind the idea since its inception six years ago. He has acquired in the interim a not unenviable reputation as a man, as Israelis say, "meshuggah l'davar" (totally sold on an idea).

Since the centre began functioning on a shoestring budget in 1970 (with subsequent backing from the JDC-Malben, Hadassah, the Rothschild Foundation and the Jerusalem Municipality), it has begun to provide a palliative for the hitherto fragmented physical and educational services for Jerusalem's physical, mentally, emotionally and socially deprived children. The basic philosophy behind the whole concept is that the birth of an afflicted child, rather than imposing fresh burdens on the family, should generate a willing duty on the part of society to step in and "lighten the load." It follows naturally that all the services extended have been, and will remain, completely free.

In any large city, one child in 10 (in Jerusalem's case, 1,000 a year) is born either malformed or handicapped or with a high risk of acquiring a disability.

Prof. Russell's teams operate on the twin principles of cultivating concern and understanding for, and seeking optimal maturation of each handicapped child; and, the elimination of wasteful divisions between preventative, curative and rehabilitative services.

The vital basis he says is a full diagnostic appraisal. Working in close co-operation with the city hospitals and the 30 or so babycare clinics run by the municipality, the integrated teams of experts have created an all encompassing diagnostic base.

Jerusalem is now unique in that very child who comes through one of these clinics (and there is barley an exception) will have been developmentally tested in all regards.

Now, with five mixed teams of doctors and experts performing the work handled by the original single team, the link between preventative public health and a full scale rehabilitative program in one united enterprise could at last become a reality.

This is the purpose of the planned new centre. Prof. Russell points out that few children suffer from only one handcap. Thus, the interdisciplinary program is vital. It is also, he believes, absolutely essential to give the deprived child as normal a setting as possible as early as possible. That in fact is what the program is all about.

Hence the inclusion in the projected centre, alongside the day nursery for the various handicaps, of pre-kindergarten and kindergarten units for normal children into which some of the deprived children can gradually be filtered as they are ready, or from which some of the normal children can be drawn for special composite classes.

There may be some opposition from parents but here, too, Prof. Russell is optimistic. In any event, the key, he says, is with the children themselves and they "can quickly adapt to the idea of helping." Rather than having a adverse impact on the regular child's educational development he feels the reverse may be true "since children so like responding to a challenge."

With the land for the centre allocated by the city, Norwood's proposed $625,000 initial outlay is to be matched dollar for dollar by the health ministry.

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Her father's expectations were strong influence on 27-year-old lawyer

By Wanda L. Wintrobe

TORONTO —

"My father expected as much from me as he did from his sons," asserts 27-year-old Barbara Betcherman, a serious young lawyer specializing in criminal litigation. "Parents must realize that their daughters will achieve if it is expected of them," she said.

Barbara is presently working on a Royal Commission involving Metro Toronto Police Practices. "I am required to examine newspaper headlining cases in which police allegedly used excessive force. There will be a report on our findings and on our recommendations," Ms. Betcherman confided.

It's a very exciting year for Barbara, who graduated as a silver medalist from Osgoode Hall Law School in May 1974, tieing for first place in honor standing. She has already completed the first half of her articling practise with the prominent Toronto law firm, Pomerant, Pomerant and Greenspan — noted for their work in criminal law. She has accepted an offer from the University of Toronto to teach an undergraduate course in criminal law and procedure. Barbara also enjoys being a spokesman and champion for women's rights, a cause that has earned her support for the past 10 years.

Ms. Betcherman is ready to contend with her success. She has maturity and poise, possibly because she has already interrupted her studies to manage a bookstore and to work in a bank. She has taught drama for the Scarborough Board of Education and the New Play Society.

"My family always encouraged me to do many things," Barbara admits. Irving Betcherman, her father, holds a Ph.D. in metalurgical engineering.

"He has always been active in community affairs and is a board member of the Jewish Family and Child Service," she said. "My mother, Lita Rose Betcherman," has a doctorate in history and is former director of the Women's Bureau in the Department of Labor for the Ontario government. She is presently on the Human Rights Commission, on the Ontario Press Council and a labor arbitrator.

"I don't think there is an emotional difference between men and women," said Barbara. "Lawyers need physical stamina to cope with long hours and pressures. There are many who are not suited in temperament to the practise of litigation, particularly criminal litigation. To me, it is fascinating work. It involves people, being in court day after day — which is what I like best — and it is varied. I'm on my feet, not behind a desk from nine to five.

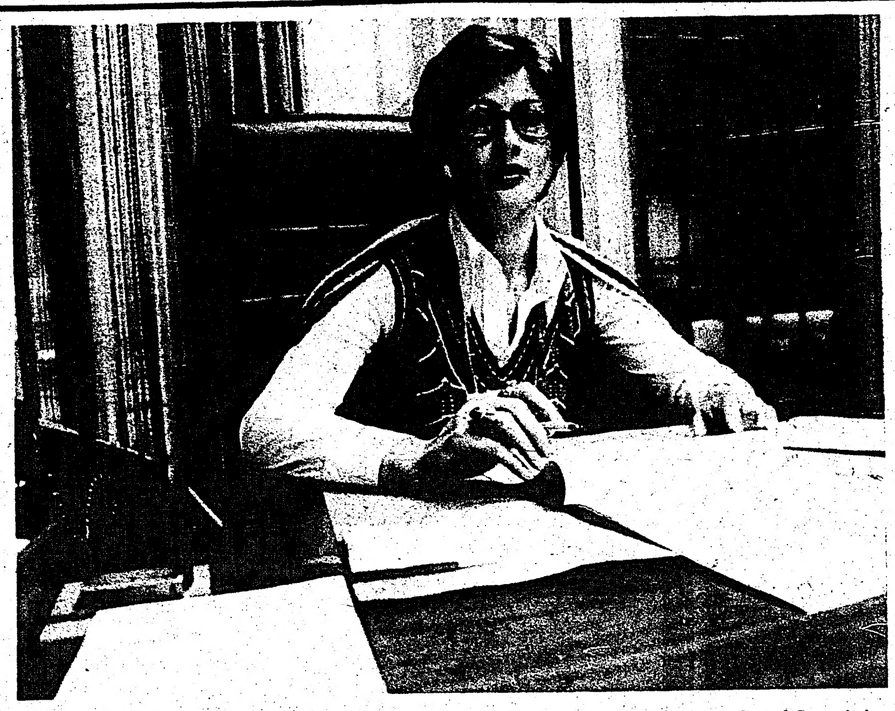
"There is no such thing as the criminal element," she continued. "There are troubled people; people who commit crimes. There are 'bad' people and those who make mistakes. You can't label a whole clientele as the criminal element. There is no way of grouping these people who have acted for very different reasons with different problems as one single group."

Ms. Betcherman also describes herself as a feminist. "I worked on issues which concerned me. I have done a lot of speaking as a result. Feminists are women interested in bettering themselves.

"Ten years ago, we women were very defensive. The issues were family planning and equal pay. Now we are striking out against the rules regarding abortion, rape and married women's property. Freud is wrong. Biology is not destiny!"

Barbara has volunteered her energies to helping establish Metro's first Rape Crisis Centre, which opened a 24-hour hot line, Feb. 14, 1973. All her legal assistance is provided without cost. "The response has been fantastic. We have handled over 1,000 calls and over 100 of these were from rape victims."

Barbara's approach to marriage is a very sensible one. "I believe that marriage is the root to making both men and women happy but it is not the total solution. A woman may work for a few years before having children and possibly another 20 after she realizes they don't need her constantly. This is too long a time to spend in the labor force without being trained for something she likes to do. Then, there are women who plan to work all their married lives."



Lawyer Barbara Betcherman, 27, is an activist and a feminist. She is presently working on a Royal Commission involving Metro Toronto Police Practices. As a lawyer, she specializes in criminal litigation. (Groskind photo)

Terrorist target was 423 youth, declares rabbi

By WANDA LOUISE

TORONTO —

Eighteen innocent lives were lost in a recent attack on Tel Aviv's Savoy Hotel, but the original terrorist plan was to annihilate 423 young Jews ranging in age from 12 to 16 years who belong to a junior youth club, Rabbi David Monson told 250 persons attending a dinner sponsored jointly by the Canadian Council of Christians and Jews and the Beth Sholom Brotherhood.

The Beth Sholom rabbi and Zionist Organization of Canada president, after thanking the affair's guest of honor, Claude Wagner, Conservative MP for St. Hyacinthe, explained that God is protecting "the Jewish people who live in Israel."

On the right of the attack the youth club closed three-quarters of an hour early, he said. In frustration, the terrorists fired their machine guns at the bullet-proof doors of Cinema One, the olders theatre in Tel Aviv. But they could not get in and 535 people were saved. A third miracle occurred as the terrorists passed a wedding hall. Because the music had momentarily stopped, 217 Jews were spared.

"We waited for condemnation. We heard it from President Gerald Ford. We heard silence from the top leaders of the Canadian government," added the rabbi, who was in Tel Aviv at the time.

Rabbi Monson said Israel is the only country in the world today that has to build air raid shelters. No other country continually faces destruction. Egypt, Syria, Lebanon and Jordan don't need shelters as they are considered safe.

"If Israel lives," the rabbi declared, "then the democratic world will live." He pointed out that what happened to the Jews in 1933 affected Christians as well later.

He appealed to both Christians and Jews in the audience to visit Israel and to tell the Canadian government "not to abstain at the United Nations as it did when the PLO got up to speak." Israel, he said, us to tell Ottawa not to support UNESCO and to withdraw its dues as the United States has done.

Claude Wagner, former Quebec attorney-general and Conservative Party foreign affairs critic, spoke about "the overall health of our society and the freedom of the individuals within that society." He declared legislators must not shrink from exacting the supreme penalty under the law after due process.

In an interview with **The Canadian Jewish News**, Wagner accused Canada of being gutless for abstaining during the United Nations vote on the PLO. "You don't abstain. You don't play with human lives."

Wagner's name has been inscribed in the golden book of the Jewish National Fund in Jerusalem by the Beth Sholom Brotherhood. Trees will be planted in his honor.

'Arab's economic war embraces all of Jewry'

By MEL SOLMAN

MONTREAL —

The Arabs are presently launching an all-out economic war, not only against Israel, but against the Jewish people all over the world, says Dan Ofry, a leading Israeli journalist, broadcaster and lecturer on Middle Eastern affairs.

He was recently in Montreal as part of a promotional tour for his latest book, **The Yom Kippur War**, an analysis of the 1973 Arab-Israeli War.

"The current interference in Jewish banking interests by Arab investors," he noted, "goes even beyond Israel and the Jewish people to strike at the economic stability of the Western world in accordance with global Soviet interests."

He pointed out that whoever controls oil supplies flowing to the West also has a hold over the Western economy.

"In spite of the talk of detente, we do not see the Soviet Union practicing its share of the agreed easing of tensions," he said. "This is borne out by the huge supplies of weapons being shipped to the Arabs by the Soviets."

As for his opinion of Henry Kissinger, Ofry quoted Voltaire's oft-repeated remark: "God save me from my friends. With my enemies, I'll manage by myself."

Although he dismissed the idea that Kissinger purposely intended to harm Israel, he emphasized that he is secretary of state of the United States and not of Israel.

"In spite of the fact that he is a Jewish statesman, has a brilliant mind and is, by far, the best mediator to date in the Middle East, the global interests of the U.S., as he might see them, do not necessarily coincide with those of Israel."

He outlined the basic problem in the Middle East as the refusal by the majority of the Arab world to accept the existence of Israel.

"When they arrive at the conclusion that they have to live with us, all problems, including the territorial ones, will be solved."

Dan Ofry's new book is a comprehensive account of the 1973 war and could well become a definitive text on the subject. His first book, **Israel's Victorious Six Days** won the Herzl Prize for outstanding reporting.

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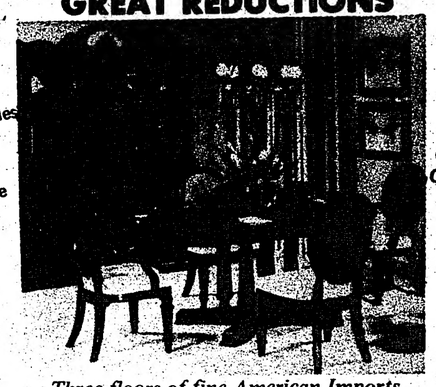

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Twenty members of Israel's Knesset recently participated in a one-day seminar at the Weizmann Institute. They were told of the research in physics that is being done at the Institute's Heineman Accelerator Lab.

Versatile Morris Mandel thrives on hectic schedule although 64

By URI KATAN

It's not easy being a psychoanalyst, shadchan, educator, lecturer, court consultant, columnist, author (19 books, 20th on the way), tour leader, hypnotist and full time husband and grandfather — but Dr. Morris Mandel, 64, thrives on his hectic schedule. He led a cultural program at Toronto's Beth Sholom Synagogue last week that left them begging for more.

His formula is simple. "I have a three-foot hour glass in my office. When I waste too much time, I turn over the glass and say, 'Mandel, those sands are moving — get back to work'."

The Polish-born, New York-raised Mandel practices what he calls "reality therapy," but the way he defined it sounded suspiciously like a dose of old fashioned Jewish "saychel" or common sense. "I make my patients face their problems head-on, without spending years psycho-analyzing how something their grandparents did may have caused the problem."

Dr. Mandel says faith in God is important for mental health, and that the Torah is full of psychological insight. He cited as an example the laws of "mikveh", which mean that husband and wife must refrain from sexual relations almost two weeks each month, serve to keep a marriage young.

"I'm not ashamed to admit that when I have something troubling me, I don't go to another psychoanalyst — I head straight to the Lubavitcher rebbe and he straightens me out faster than anyone. I leave happy."

The most common problem Dr. Mandel faces is marriages on the rocks. He says today people enter marriage "cafeteria style" — if conflict arise, people are ready to get divorced without working out their differences. "The old values and commitments aren't there anymore."

Dr. Mandel held his Beth Sholom audience captive with a combination of practical sayings, Talmudic wisdom, psychological insight, and above all, an endless number of pointed stories that left his audience in stitches.

"One wife complained to me that her sloppy husband could never find his clothing in the morning. So I advised him that each night he should write down where he put everything the tie on the couch, his shirt on the door, and so on. He followed my advice, and at the end of the list added — 'and I'm in bed.' The next morning he found everything in the right place except himself." After the audience laughed, he commented — "often we know where everything is, except ourselves."

He believes that physical appearance is important. "The first thing that attracts a man is not a woman's brain but how good she looks. Every woman should spend whatever is necessary to keep herself beautiful. Chronological age doesn't mean anything — it's how old you feel.

"I wake up with anticipation, and go to sleep with reluctance," says the ebulient grandfather. "If you have something to do, someone to love, and something to hope for — then each day can be beautiful."

Jack Nissenthall (second from right) has become something of a super hero in wake of recent disclosures concerning his daring World War II activities. A. A. Goldes, who snapped this photo near Port Said, Egypt, is now a resident of Toronto. Says Goldes, "Nissenthall was a real whiz kid ... very modest and brave."

Passover supplies bound for the Jews of Cuba

MONTREAL —

The United Jewish Relief Agencies of Canada recently revealed that a cargo of Passover supplies is enroute to Cuba and will arrive there in time to permit the Jewish Community of 1700 people to observe a Kosher Pesach.

For the past 12 years UJRA has been sending Passover supplies to Cuba so that Jewish families who wish to do so would be able to partcipate in commemorating the exodus from ancient Egypt.

This year the supplies total approximately $19,000 as compared to $15,000 of the previous year.

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Jeff Lieberman recites kiddush as part of a children's presentation on the Shalom cable TV show depicting the Passover meal. Program was made last year. (Jacob El-Baz photo)

Student Sharon Lerer eats matzoh during Shalom TV show which is seen across Canada. For eight days, matzoh becomes a staple of the diet of Jews around the world.

What ever became of Raoul Wallenberg?

Did he die at the hands of the Gestapo?

By Maurice Samuelson

Raoul Wallenberg

LONDON [JCNS] —

New attempts are being made to discover the fate of a man who disappeared 30 years ago after saving thousands of Hungarian Jews from the death ovens of Auschwitz.

It was on Jan. 17, 1945 that Raoul Wallenberg, a young secretary at the Swedish legation in Budapest, was taken under Soviet "protection" at his own request.

In the previous seven months he had set up a network which had saved thousands from the clutches of the SS. While Eichmann planned their destruction, Jews had been furnished with Swedish documents and sheltered in 32 buildings flying the Swedish flag.

With half the Hungarian capital in Soviet hands, Wallenberg was eager to secure the Red Army's help. For a couple of weeks after his departure for Marshal Malinovsky's headquarters, the Russians assured Sweden that Wallenberg was being looked after correctly. But they quickly changed their tune.

For the next 12 years, they answered all further inquiries by referring to a broadcast of March 1945 reporting Wallenberg's death at the hands of fugitive Gestapo men.

Sweden's conviction that he was still alive was bolstered in the early 1950's by returning German PoWs who claimed have seen Wallenberg or his driver in Moscow prisons. After Stalin's death, the Russians agreed to carry out an investigation.

In 1957, Andrei Gromyko, then deputy foreign minister, announced the discovery of "evidence" that Wallenberg had died of a heart attack in the Lubyanka prison in 1947 and that his body had been cremated immediately without a postmortem. Gromyko apologized for Wallenberg's death and attributed it to the excesses of the Stalin era. He had evidently been suspected of espionage.

This did not mollify the Swedes, especially as it had vindicated their rejection of earlier Soviet statements. It also clashed with further information that Wallenberg had been seen or heard of in Moscow prisons after the date of his supposed heart attack.

One former PoW claimed that he had met Wallenberg in 1949 in a transit room in the Lefortovo prison. The Swede had told him that, after being held in solitary confinement for the previous two years, he had been sentenced to 25 years in Vorkuta.

Swedish hopes rose again in the early 1960's when one of the country's leading doctors, Prof. Nanna Svartz, obtained information that Wallenberg lay seriously ill in a mental hospital. She obtained this news from a Soviet scientist whom she had met at a conference in Moscow. But when Sweden made new approaches, the Kremlin reacted with anger and embarrassment and Prof. Svartz's informant suddenly denied knowing anything about the matter.

Since 1965, the Swedish government had made no new demarche to Moscow. However, the question is still regarded as open. Every new morsel of information about Soviet prison camps or their inmates is carefully sifted. Recently, discreet and unofficial inquiries have been made among Jewish and dissident emigres from the Soviet Union.

The latest reports about "sightings" of Wallenberg circulated in Sweden last spring. One Jewish emigre in Israel believes Wallenberg could be among prisoners held on the remote Wrangel Island. However, since there are even doubts about the existence of a prison on this island, it is not surprising that the Stockholm government hesitates to make a new demarche.

In any case, as Foreign Minister Andersson told Parliament last May, Sweden had tried to talk many times to the Russians but that it led nowhere and "seems useless."

Even so, hope persists that Wallenberg — now aged 63 — could still be living. Only last month, Russian novelist Alexander Solzhenitsyn was asked for his opinion by Wallenberg's aged mother, who had sent a written question to his press conference in Stockholm. The Nobel laureate replied that after studying a dossier on the case it was possible that Wallenberg was alive.

The odds against Solzhenitsyn being right are, of course, enormous. But even more significant is the fact that, after 30 years, it is possible that a forgotten Soviet prisoner could still be alive. It is conceivable in the light of what we know, thanks to Solzhenitsyn and others, about the Soviet Union's vast "archipelago" of prison camps.

In Sweden, where Wallenberg is a national hero, it is natural that his story should arouse perpetual concern and admiration. Were he at liberty in the West today, he would be regarded almost as an "honorary" Jew. Having fought so hard for the release of their trapped brethren in the Soviet Union, is it not time that Jewish organizations paid active heed to the case of Raoul Wallenberg?

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A gadfly in the soup

This Soviet immigrant scares jittery Jewish Agency officials

The influx of Soviet immigrants since 1967 has encouraged the development of a Russian language press, covering all shades of opinion and a wide range of subjects. This is not unusual for a nation of immigrants, but one Russian language paper is so hard hitting, government and Jewish Agency officials usually dread the day it appears on the newsstands.

By JEREMY CLYNE

TEL AVIV [JCNS] —

In his Tel Aviv flat, historian and former Soviet sports journalist Joseph Vinokurov is hard at work on the next edition of **Shalom** and Jewish Agency officials throughout Israel must be bracing themselves for the next chill blast of criticism to come from the experienced pen of this grandson of a rabbi.

In the current second issue of this independent magazine, Vinokurov renews his battle with the "quarter of all Israelis who are hostile to aliyah" and continues his campaign to improve absorption procedures.

His monthly journal is the newest and most outspoken of the growing number of Russian-language newspapers and journals catering for the influx of immigrants from the Soviet Union. Reading them one senses the sudden enjoyment of freedom of speech and expression denied during years of control and censorship.

Pornographic literature rubs shoulders on Israeli bookstands with a selection of daily, weekly and monthly papers competing for the attention of the Russian speaking immigrant. Their new Russian press includes the daily **Nasha Strana** (Our Country), formerly only appearing weekly) the weekly magazine **Klub**, an "independent non-party" weekly complete with color pull-out of two young lovers in the sunset, and **Myi** (Us) a mainly political bi-monthly produced by the Left-wing Mapam Party. There are two other weeklies, the political **Nedelia** (The Week) and **Dosug** (Leisure).

The vexed question of absorption is the problem that dominates in all of them. For the editor of **Shalom** it is his paper's very **raison d'etre**. The paper has the following aims, he says: "First, to struggle for aliyah. Second, to fight for radical changes in order to improve the absorption process. Third, to fight against all people irrespective of their present social standing and past merits, who seek to divide our people into sabras, old-timers (vatikim) and immigrants, immigrants from Russia, from America..."

In an open letter to the Union of Russian Immigrants, Vinokurov writes of the "chicanery", "illegal behaviour", "abuse of position", and "slander of olim" practised by officials.

Requests that he ignore the "negative aspects" of the absorption process are reminiscent of the Soviet doctrine of "Socialist Realism, so well known to us," writes Vinokurov, who was imprisoned for his Zionist activities.

Judging by letters received, the first issue of **Shalom** has given voice to a deep discontent on the part of the Russian olim.

"I am sending you my article 'Aliyah...Aliyah... Aliyah' sent back to me by the editor of **Nash Strana** because it was too critical," writes philologist Renez Yakobishvili. "Perhaps you will not be afraid to publish it."

Vinokurov says he receives and wants no aid from official sources and is laying out all the expenses of publication. "We don't want to sell our consciences to anybody," he writes.

Articles dealing with immigration and absorption are translated into English so that they cab be read abroad and by fellow Israelis.

When I went to see 45-year-old Vinokurov in his flat in Bnei Brak, the religious suburb near Tel Aviv, he was at work with literary editor Leonard Gendlin, a Soviet writer and critic who worked with Eisenstein on the film **Ivan the Terrible.**

He spent two years in the political isolation ward of a mental hospital with the famous poet Andrei Voznesenski before gaining freedom to emigrate to Israel two years ago.

Vinokurov got his visa to leave Russia the day the October War broke out. He arrived with his wife, a former Intourist guide, his two sons, now in the merchant navy, and daughter Ella, 16, a gifted xylophone player. She has just won the coveted first prize in a national music competition for talented youth.

He faces an uphill task. "The Jewish Agency officials refused to buy part of the first edition of **Shalom** for new immigrants in absorption centres. **Dosug** — yes. **Nasha Strana** — yes. **Klub** — yes. But **Shalom** — no." The unpolitical weekly supplement **Sports News** was also unacceptable, he says.

There is similar, if less consistently forthright treatment of the absorption process in the other papers. A. Kleiner writes in **Dosug** of a group of people in Israel deliberately and consistently trying to make life impossible for the newcomer.

"The enemies of aliyah consciously lie, distort facts, try to confuse public opinion with the aim of uprooting the new immigrants from the Soviet Union."

Yam Noar, in **Nedelya**, directs his attention to government bureaucracy hindering the absorption of American immigrants.

The lead article appeals to readers to dissuade disenchanted immigrants from leaving Israel.

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Arts

Sculptor Sarah Jackson displays bronze work, "Mythological Figure." Her career as artist and lecturer has taken her to the art capitals around the world.

Sarah Jackson is sculptor who paints and is not afraid to be known as an innovator

By WANDA WINTROBE

"I want to be remembered!" says sculptor Sarah Jackson.

Her wish may be granted. From now on, anyone walking through the lobby of Mount Sinai Hospital can view her work and see her name. In January, one of her patrons anonymously donated an early bronze — "Bust of A Man" — to the hospital. Mrs. Jackson executed the piece while living in England.

One of Sarah's more famous bronzes — "Dancer" — nearly eight feet high — has been included in the new Joseph H. Hirshhorn Museum and Sculpture Court, Washington D.C. She has the distinction of being the sole Canadian sculptor represented in the museum at this time. Another replica of this unique image stands in Toronto's Cloverdale Shopping Centre. "Dancer" was commissioned expressly for the shopping mall in 1961. Hirshhorn saw the original plaster model and asked Sarah to cast a duplicate bronze for him.

Mrs. Jackson returned to the Toronto art scene, after an absence of 11 years, with a one-woman show at Gallery Danielli in September. Her husband, Anthony, is a professor of architecture on leave from the Nova Scotia Technical College. The Jacksons have two children.

"I'm a sculptor who paints," Sarah explains in reference to her striking ink drawings and vibrant enamel paintings. In her artistry, she makes no use of photographs or live models. Rather, Sarah allows her personal recollections to dominate her ink sketches.

She is continuously innovative as an artist, deliberately breaking the pattern and trying something else. For the past two and a half years she has experimented with urethane foam sculpture. Into this medium, she incorporates throw-away items — bottles, juice cans, nipples, wheel hubs and cigar encasements — to create a psychological effect.

Sarah calls her current series of work "Sculpture for the Recession Blues." "I'm going through a laughing critical stage of man with my foam pieces, giving them double meaning." Examples of her fun titles are: "The Shmotta Business," "The Call Girl." "You Made Me Love You" "I Was A Bottle Baby."

"Everything comes out of my life — having a baby, love with my husband, men reacting to women or my interest in space," Sarah confides.

"My work is organic. I like contrasts. I use the flow of wax, plaster and ink to open up the experience from my subconscious. I find the implied movement exciting. Then I start working."

Her career as an artist and lecturer has taken her to Mexico, Paris and London. In Paris, in 1949, she met a leading figure in the art world, author Henri Pierre Roshe ("Jules and Jim"), who introduced Picasso to Gertude Stein.

"Roshe thought I had talent," she says. "I was very fond of him and he of me. Out of pure friendship he took me to art exhibitions and introduced me to the famous people of the time. I was invited to participate with the Salon des Realitees Nouvelles 1949-50. Photographs of my seven-foot high suspended sculpture, being transported across the city, appeared in all the leading European newspapers."

Sarah Jackson then moved to London, England, where she remained for the next seven years, lecturing and producing sculpture. Here she met two very important men — sculptor Henry Moore and architect Anthony Jackson, whom she married. In 1956, the Jacksons took up residence in Montreal. While living in Toronto during 1960, Sarah lectured for the University of Toronto extension Division.

Many of her drawings and sculptures are in collections of major Canadian art centres including the Montreal Museum of Fine Arts, the National Gallery of Canada and the Art Gallery of Ontario.

John Palmer, talented 'wanderer'

theatre

By JENIVA BERGER

Sitting in the semi-darkened house of the Factory Theatre Lab on a cold, grey wintery afternoon, director-playwright John Palmer radiates the same forthrightness which has earmarked his many productions. If most of his shows have been filled with unhappy people trying to swim through a sea of discontent, he himself seems like a good natured buoy bobbing in and out of the waves, forever scanning the shore.

The unsinkable John Palmer has survived wretched reviews, taken the good ones in his stride and kept plunging ahead to do what he wanted to do in theatre. He's been called controversial, which he is, and eclectic, to which he happily admits: "I won't stick to any one thing or any one theatre." What a lot of people may be surprised to learn is that at heart he's a down to earth pragmatist, a nice Jewish boy from Ottawa from a nice non-theatrical family, who started writing because he wanted people to listen to what he had to say. Another surprise; he's not particularly enthusiastic about the alternative theatre scene in Toronto even though they nurtured one another in the sixties. "Their energy is at a new low" he says flatly. "They're the new establishment."

After his last and lauded play which he wrote. **The End** finished its run a year and a half ago, he took time off to make new friends and new contacts in New York. He was "tired and mixed-up" but the New York show business scene regenerated him, and he says with admiration, "We could use some of their energy. They have a positive attitude and are getting things done. Americans know how to make new plays. They can go out and seem something different in any art form every night. We're culturally deprived. I found out how ignorant I was."

In New York, he also developed a new compatibility with his 'chutzpah'. "There it's a way of life whether you're Jewish or not. There's a difference is attitudes. They don't have the teacups."

The teacups are something that's bothered him for a long time from Stratford to Glasgow. "I was directing an Arthur Miller play there for a Jewish group and a British director said something tartly to me about 'working with your brethren.' He pauses, taking a puff on his cigarette.

"Do you know how many Jews there are in entertainment here?" It's a rhetorical question. "Why don't we make ourselves felt? You just don't sense the amount of energy from minority groups that you should."

John Palmer came to Toronto in the sixties, just six months short of receiving his M.A. in Literature from Carleton University, and jumped head and feet into the theatre scene with a vengeance. His production of **Tango** at the Woodstock Little Theatre nearly caused a riot, while the St. Lawrence Centre had the biggest upheaval of its brief history with their premiere of the second part of a Palmer trilogy, **The Guns of Silence.** "But", he prefers candidly, "it was an atrocious show." His own favorite, **Out to Breakfast,** a quixotical collective creation with Theatre Passe Muraille was dubbed by one theatre critic, "Out to Lunch." He shrugs, "If I did it today, it would be a hit."

But there were highlights, too. In Stratford, he formed the New Vic Theatre which was brought by Brian Doherty to the Shaw Festival and another show, **Anthem**, by Larry Kardish, found its way to the Museum of Modern Art

In Toronto, the early years were crazy and hectic. He would be directing a spectacular like **Charles Marson A.K.A. Jesus Christ** at Passe Muraille, while Henry Tarvainen and Martin Kinch were each directing a play he had written elsewhere in the city. Later he helped The Playwright's Co-op get off the ground, formed the Great North Agency which represents artists and which he helps to administer this day, and co-founded the Toronto Free Theatre where he directed the acclaimed **Me?**, Larry Fineberg's **Hope**, and the current, **The Pits**.

In his own playwrighting, John Palmer swings between the ethereal obscure like **Guns of Silence,** and the painful, bitter statements of **The End.** People call his plays depressing and he admits that if you can nail any philosophy down, "they're about people hurting each other and learning all the wrong things." He adds reflectively, "We don't have the foggiest notion of what we are."

With his head in so many places, it's amazing that John Palmer even approaches a concept of where he's going. He may be totally fascinated with people — constantly bowled over, but there's no naivitee there. On the contrary.

"I'm very concerned about getting Jewish audiences to see **False Messiah,** he says with utter practicality, speaking of the new play by Rick Salutin which he is directing, about the 17th century Jewish prophet, Shabtai Evi.

"You know," he finishes with the flourish of a real promoter, "this is the first Canadian play to deal with Jewish history. It's significant."

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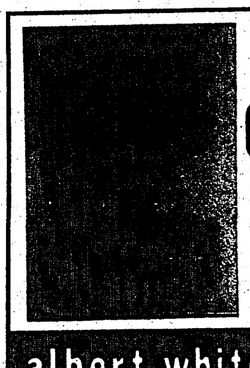

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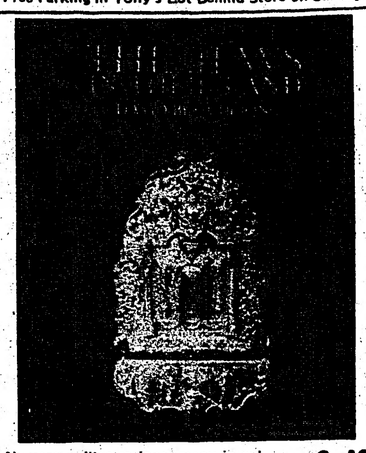

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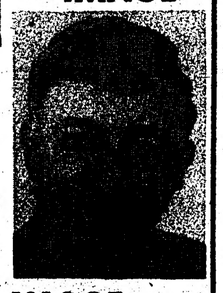

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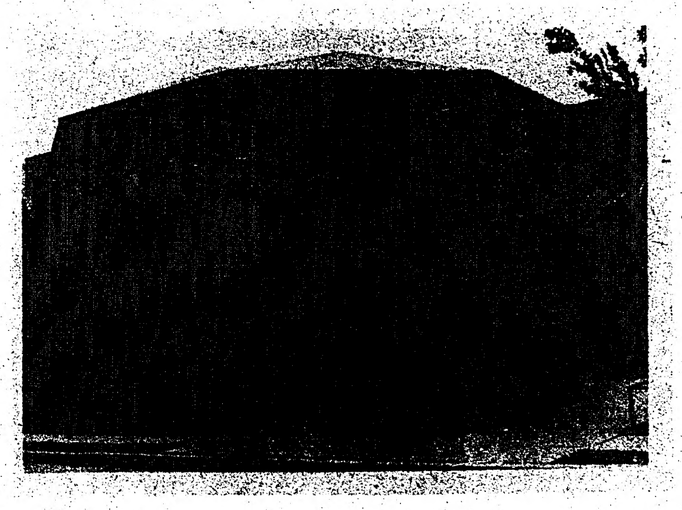

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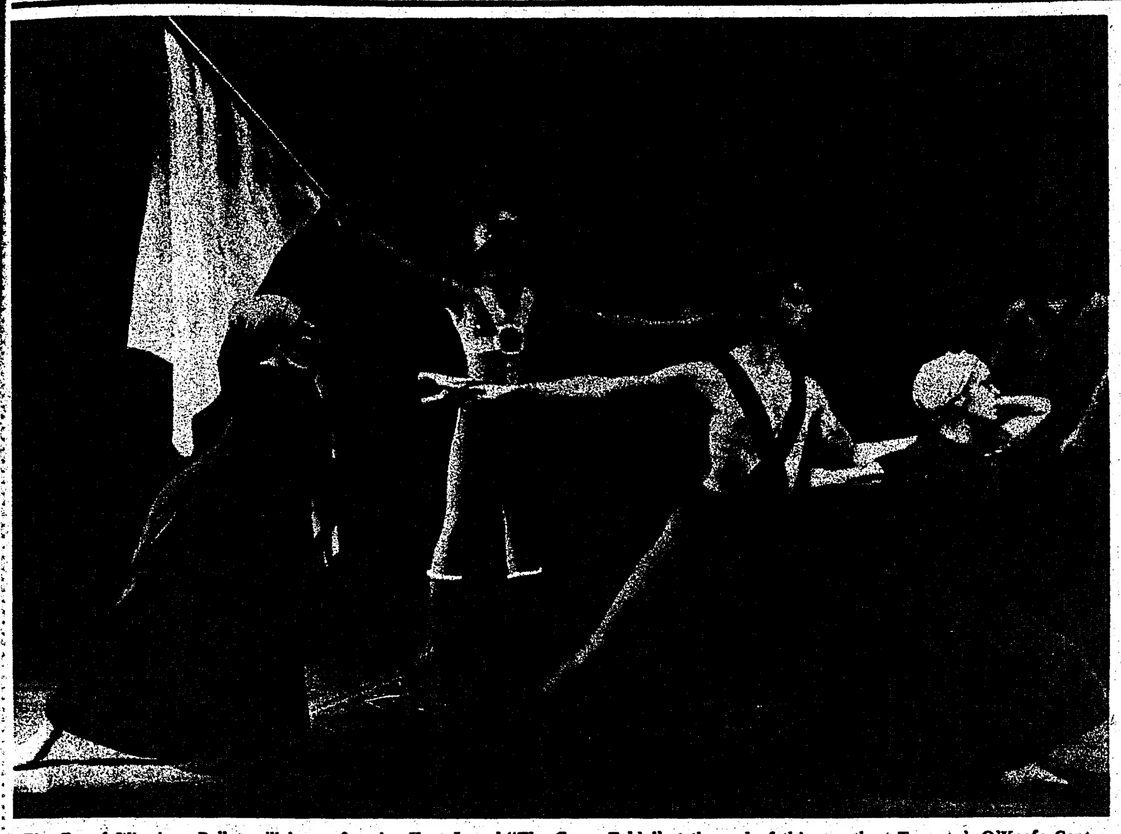

The Royal Winnipeg Ballet will be performing Kurt Jooss' "The Green Table" at the end of this month at Toronto's O'Keefe Centre and in Israel during the summer. From left are Sheri Cook as The Mother, Roger Shim, David Hough and Ana Maria de Gorriz.

The Green Table

Israel will see famous ballet

TORONTO —

When The Royal Winnipeg Ballet received the invitation to appear at The Israel Festival this coming August, there was a very special request. "Would the company please bring their ballet **The Green Table.**" Now, Toronto audiences too can see this work before it goes to Israel when RWB plays the O'Keefe Centre March 31st through April 5th.

The Green Table, Kurt Jooss' savage and tragic satire on diplomacy and war, could have been called a prophetic work. Certainly it was very advanced for its day and remains an international classic and the pure example of the Jooss approach at its most dramatic, an example also of the movement style introduced by his company. Jooss and his company had been a resident repertory dance company in Germany and this work evolved in the very period when Hitler was rising to power. Its first recognition came, however, outside Germany as might be expected.

Jooss, at that time relatively unknown in the world of dance, choreographed it as his entry in the International Congress of Dance, a competition organized by Les Archives Internationales de la Danse of France, which was held in Paris in July of 1932.

The Green Table with its (for that time) totally new style, stunned and delighted both audience and jury who awarded it first prize, and Jooss and his company literally became famous overnight.

Shortly thereafter, however, Jooss was asked by the German authorities to relieve his company of its artists who were Jewish. He adamantly refused, with the result that his name was put on the Nazi's black list. Secretly advised to leave Germany, he and his company, scheduled to go on tour, packed quickly and fled the country overnight. He shifted his base to Paris, and then to Dartington Hall In England. Many years later, after the war, he was asked to return to his former school of dance in Essen, and this he did, finally retiring in the late 60s.

Though asked many times over the years to give The Green Table to other ballet companies, Jooss always refused, preferring to keep it only in the repertoire of his own company. With its eventual disbanding, however, he decided to accede to some of the many request and **The Green Table** is now in the repertoire of several European companies. In North America it was only danced by Joffrey until it was given to The Royal Winnipeg in October 1974.

In eight scenes, it begins with the gathering of the Gentlemen in Black (the diplomats) around the Green Table. To the tune of a cynical tango they posture, harangue and connive. Unable to agree they declare war, and, in the ensuing six scenes, with the figure of Death as the central character, we watch its senseless and pitiful agony. The Farewells, The Battle, The Refugees, The Partisan, The Brothel, and The Aftermath. Finally, Death having claimed his victims, the ballet ends where it began, around The Green Table.

The musical score, for two pianos, was composed for the ballet by Frederic Cohen, a close friend and colleague of Jooss whose ballet **The Green Table** with its savage indictment of the stupidity of war is every bit as relevant today as when it was first seen. Clive Barnes, writing in **The New York Times** said "Its power seems to increase with the year...unforgettable..." The ballet was set for RWB by the choreographer's daughter Anna Markard, and is, in every detail, completely faithful to the original production.

On the same program (March 31 April 1 at 8.30 p.m. and April 2 at 2.00 p.m. and 8.30 p.m.) is **Rodeo** by Agnes de Mille. De Mille was a great admirer and disciple of Jooss and wrote of him. "Kurt Jooss is one of the enduring theater figures of our century. His theater is inventive; it is dynamic and varied. His craftsmanship is a school for all who followed. I saw **The Green Table** in Paris in 1932. The impact then was stunning and the prophetic insight frightening. It is today, 40 years later, alas, still frightening and just as moving. As a mature artist who now can better realize his great skill I sit at his feet: as a citizen I am humbly grateful for his voice."

Festival Singers of Canada

Choral religious works are praised

music

By RICK KARDONNE

It's amazingly sad that so little contemporary Israeli serious music is heard at all throughout North America. That is why the Festival Singers of Canada concert featuring the North American premiere of three choral religious works by three mature Israeli composers, performed recently at Lawrence Park Community Church, was such a golden opportunity to hear a small sampling of what is happening today in Israel.

The major work of the evening, Benjamin Baram's **My Heart is Steadfast**, with text from Psalms 93, 62, 61, 94 and 108, is one of those rare gems: a truly original piece of music, featuring extremely interesting intervals which faintly suggest, at different times, the harmonics of Ravel, Cesar Franck and Bartok, but are in a class all their own. Not really atonal, but by no means conventional either, Bar-Am's intricate vocal semi-fugue patterns, totally free from the tonic base, create impressionistically surreal collages of tone.

In total contrast to the lucid reflectiveness of the slow **Oratio** and the deliberate stateliness of the **Hymnus** was the hard cry of vengeance of the **Canticum**, angrily asking, "How long shall the wicked be exultant?"

Vastly different, but equally powerful, is Abel Ehrlich's **Be Not As Your Fathers**, a free, abstract liturgical plea featuring long, dissonant **lunga** harmonies. The dissonant music of this very dramatically expressive cry of frank anger displayed many subtle emotions of different shades of complex rage, totally in tune with the questions posed by the text: "Your fathers all, where are they? Yea, and the prophets, do they live forever?" Under the expert direction of one of the world's foremost choral conductors, Elmer Iseler, the Festival Singers perfectly captured both the stimulating musical complexities and the intellectual provocations raised by the text.

The third Israeli composition, Mordecai Seter's **Song of Songs**, lacked the depth of the other two pieces: Its moody melancholia, out of character with the sensual joy of the text, did not generate much thematic excitement.

These contemporary Israeli pieces, and many more like them, are what our synagogue choirs should be performing regularly, as they are in the forefront of the best of world contemporary music. Why did we, Toronto Jewry, have to wait for the Festival Singers to introduce them to us? We must do everything possible to immediately discover and perform the many excellent musical works being composed.

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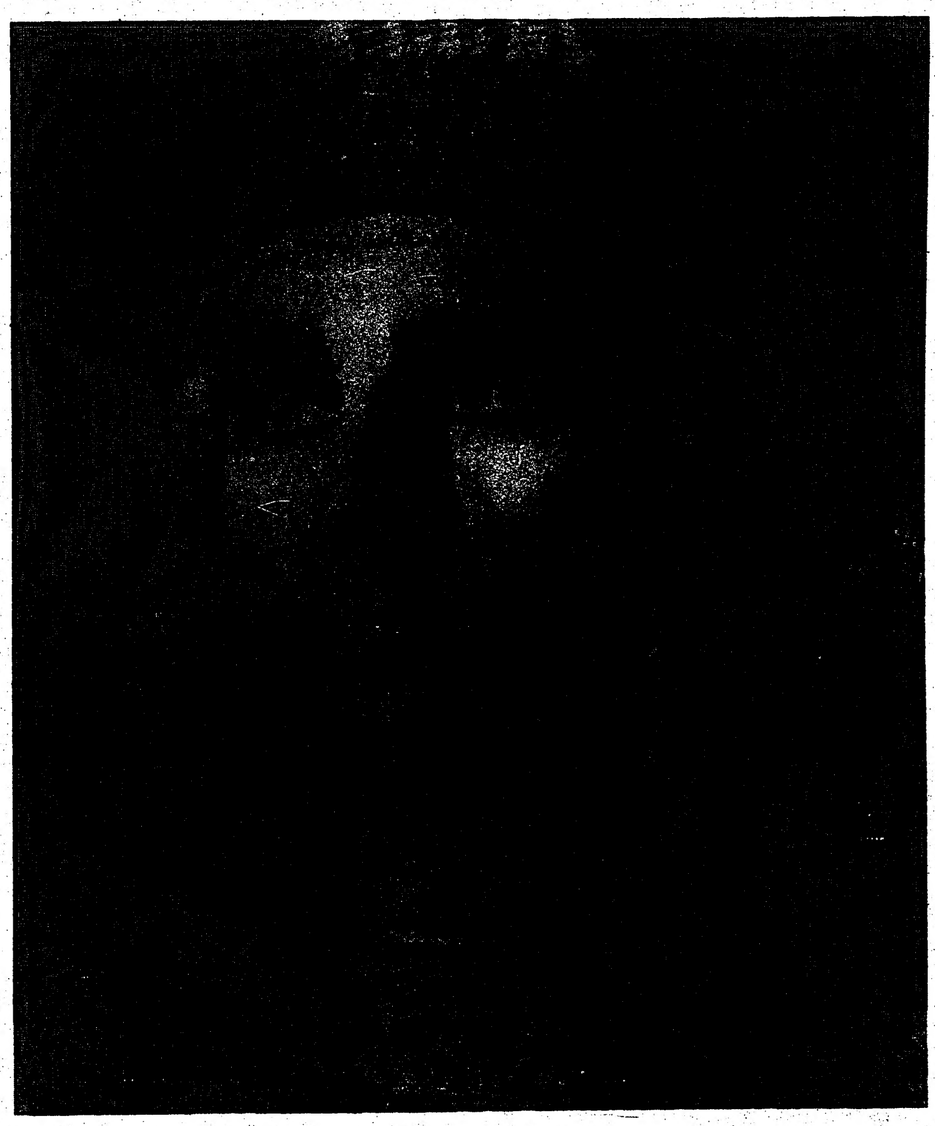

'THE STORY OF JACOB AND JOSEPH'

Filmed entirely on location in Israel will be broadcast March 23, at 7pm on the CTV Television Network.

CTV

Arts

Sharp, ironic twist climaxes Salutin's production about the 17th century pseudo-Messiah Shabtai Zvi

theater

By JENIVA BERGER

The False Messiah, Theatre Passe Muraille's current production, is writer Rick Salutin's portrait of the 17th century Jewish prophet, Shabtai Zvi, whose activities led to eventual confusion, heresy, and demoralization in the Jewish world.

It's a fascinating play in many respects, with a sharp ironic twist at the end. When the pseudo-Messiah converts to Islam, the wry words of a Hamburg rabbi ring out the feelings of the multitude who have sought him out across the world: "What a relief it is to be kicked at and not have to explain that it's part of God's plan."

Shabtai Zvi responds in a comical-tragic note: "Cheer up, there's no hope," he says to his followers which releases them from a frenzied adulation, one that they accept with a characteristic resignation. "With hope like that who needs despair?" Shabtai Zvi has taught them something, you see, though it's been a bitter lesson. The roads to Israel on which he has promised 'to transport them "on a cloud" will likely be gained by walking closer to the ground.

Rick Salutin has only taken the portion of Shabtai Zvi's life in which his followers have thronged to a fortress prison of Gallipoli where the prophet has been comfortably incarcerated. He is neither disliked nor terribly feared until economic problems arise from the enormous flux of Jews to Turkey.

The Sultan, assuming that Messiahs want to die, offers Shabtai Zvi a choice of death or conversion. At the heart of the matter is one which is also important to the play's framework: who wants a Messiah who cannot perform miracles? The question has been in abeyance for some time. This Shabtai Zvi is altogether too human with some negligible traits in the bargain, one of them, an insatiable lust. Midway in the play, the Torah is uncased by Shabtai Zvi with such sexual fervor that the religious service evolves into a mass orgy.

Shabtai, in his flaming red robes (to remind him of vengeance for the Jews), is a 1666 version of Elton John, glowing with sexual energy and personal zeal, but a miracle worker he is not. His followers blind themselves to his faults at first, but eventually the community breaks down internally. Shabtai's relinquishing of his messianic calling is a blessing he does not disguise since his knows it to be his and his flock's only salvation.

John Palmer's direction is interesting but it's often defeated by the large playing space and the need to fill it imaginatively. His handful of actors which represent the hordes of Jews from scattered lands are fabulously individualistic, but in the open airiness of St. Paul's Avenue Road Church, they frequently get lost and the dialogue is blurred. There are two winding staircases on each side of the sanctuary which Palmer uses to good advantage: the entrance of Shabtai in his red robes is stunning. When certain others appear, such as Clair Coulter crawling down a ramp, chanting, with the lights dimming, the effect is hypnotic. Another engrossing scene is one in which Richard Farrell sings the Shema Yisroel in near darkness from various points in the house accompanied by a distant wail.

The play takes a good half hour to draw us into it, and a strange dumb-show burlesque is inserted into the second half: entertaining, if out of place. But the cast is strong and fare well: Saul Rubinek doing triple duty as a jailer, sultan, and cator, David Fox as Shabtai Zvi, Eric Peterson as his prophet, Nathan, Miles Potter and Anne Anglin giving fine support as two followers, and Gary Reineke, outstanding as a German rabbi who supplies the moral commentary.

The show runs through March.

David Fox stars as Shabtai Zvi, Rick Salutin's portrait of the 17th century Jewish prophet. Critic Jeniva Berger calls the play at Toronto's Theatre Passe Muraille "fascinating in many respects." Salutin's Shabtai is 1666 version of singer-composer Elton John, she says.

'Strong on dialogue, drama, action'

Liberation of Rome is subject of exciting story

books

By BERNARD BASKIN

The Race For Rome
By Dan Kurzman
Doubleday
$11.50

The Allied liberation of Nazi-occupied Rome occurred 31 years ago this coming June. But this momentous event, however, was overshadowed by the long-awaited invasion of Normandy the following day. In the welter of tumult and confusion that followed, the fate of the Eternal City was relegated to comparative obscurity.

Yet, as Dan Kurzman points out in his continually absorbing and minutely researched study, the circumstances surrounding the liberation were multiple and compelling.

Commanders of the American Fifth and the British Eighth Armies dashed headlong to Rome, pushing each other off the road in their eagerness to achieve the prestige and adulation that would come with being first. Field Marshal Kesselring made ready to burn down the city; a team of trained saboteurs awaited a prearranged signal. In the spring of 1944 it appeared likely that some of the great art treasures of the Western world would be irretrievably lost.

Hitler concluded that the city must be abandoned, but considered taking the Pope with him as hostage; a kidnapping plot was carefully hatched. Several Nazi advisors suggested the setting up of a Communist republic that would serve as a snare to the victorious Allies. In the ranks of the exultant resistance fighters there was a threat of civil war between rightists and leftists.

One of the most enigmatic episodes to emerge from the troubled period that followed liberation was the conversion to Catholicism of Rabbi Israel Zolli and his wife. Zolli, the chief rabbi of Rome, had experienced a mystical vision during the Yom Kippur service in the autumn of 1944. Agitated — and undoubtedly suffering from emotional strain — he made his way to the baptismal font.

"Some Jews feared that a cascade of conversions would follow and precipitate still another disaster to the already shredded community. But on the following Sabbath eve, hundreds of Jews jammed, as seldom before, the temple where Zolli had conducted services so recently.

In a somber, quietly forceful voice, Rabbi Pancieri declared in a sermon that in the long history of the Jewish people many had deserted the fold and betrayed Israel but that their names had been forgotten. He did not even mention the name of Zolli.

The author, remembered for his remarkable work on the birth of Israel, **Genesis 1948,** spent several years in researching and writing this book. He interviewed 800 persons and thumbed through thousands of unpublished documents.

The book's style is in the tradition of **O Jerusalem** — strong on drama, dialogue and simultaneous action, rather than on the bare recital of facts — and what emerges is an enthralling, many-sided account of one of the epochal events of the Second World War.

Yiddish stage stars perform here April 19

TORONTO —

A Yiddish theatre ensemble of five stars of the New York musical and comedy stage will perform at Eaton Auditorium here Saturday, April 19.

Members of the troupe include Chayele Ash, Ami Abraham and Ari Fuhrman. Soprano Barbara Moskow will also make an appearance, accompanied by pianist Edyth Kesilman.

They will appear in a lively revue that will include dramatizations from some of the best and most beloved works in modern Yiddish literature, as well as songs in Yiddish, Hebrew and English.

The appearance of the ensemble is part of the Farband Labor Zionist Alliance program which for more than 30 years has annually brought the best of Yiddish Theatre and concert art into the Toronto.

Tickets for the ensemble's appearance may be obtained from Pollock's Jewish Book & Gift Centre, 1132 Eglinton Ave. W. — 783-3470; Farband Office, 14 Viewmount Ave. — 787-0339 and Eaton Auditorium, College & Yonge Sts. — 364-6487.

For further information or telephone orders call Dave Cooper, manager, 221-4484.

Archeology institute begins publication of monographs

JERUSALEM —

The Institute of Archeology of the Hebrew University has begun publishing a new series of monographs under the name **Qedem.**

The first publication in the series contains two studies by Dr. Amonon Ben-Tor entitled **Two Burial Caves of the Proto-Urban Period at Azor 1971,** and **The First Season of Excavations at Tell-Yarmuth 1970.**

Unlike the institute's old Hebrew language publication which appeared in the 1940's under the name **Qedem,** the current series will be in English or Hebrew (or both), depending on the subject of the monograph. It will be dedicated to a study or studies by one author whenever such studies are ready.

Members of the editorial board are Prof. Yigael Yadin, head of the Institute of Archeology; Prof. Nahman Avigad; and Joseph Aviram, director of the institute. It is published with the assistance of the Ela and Stanley Immerman Foundation, Detroit; the Wiesner-Becker Foundation in Jerusalem; and the Canadian Friends of the Hebrew University.

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Area's officials cite political implications

Work accelerated by JNF at development site

JERUSALEM —
The Jewish National Fund is accelerating its earth and infrastructure-work at Pithat Rafiah following a top-level government decision to speed up the pace of settlement in the area. Giant earth-movers and bulldozers are working at three sites: Nahal Sinai, at the southern tip of the area; and Ogda and Sukkot, further to the northeast, near the existing moshavim of Sadot I and Sadot 11.

At Nahal Sinai, the JNF has been commissioned to level the ground and prepare the infrastructure for what will be a moshav overlooking the sea, just east of El Arish.

Officials in Pithat Rafiah say that the eventual plan is to shift the present Nahal Sinai, a Nahal settlement west of El Arish, to a new site east of that town. They say the underlying intentions and implications of the plan are political — indicating the government's possible readiness to give up El Arish in the context of a final peace settlement with Egypt. Nahal Sinai would then mark Israel's farthest point of control on the Mediterranean coast, sealing off Pithat Rafiah and the Gaza Strip from El Arish and Sinai proper.

Working though a sub-contractor, the JNF will eventually shift some 600,000 cubic metres of sand at Nahal Sinai, changing the topography of the site so that, instead of sloping away from the sea, it will now slope gently down towards the palm-lined beach. In this way, the settlement will have a commanding view of the coastline and of El Arish itself.

The Herut-affiliated settlers of Nahal Sinai intend to concentrate on service-industries rather than on farming. They will run a huge laundry on behalf of the army's Southern Command, and will gradually develop the area's superb tourism facilities.

At Ogda, the JNF is working with its own machinery to shift over 450,000 cubic metres of soil and thereby prepare a 1,000 dunam plateau on which the settlement — also to be a moshav — will eventually be built. The housing ministry's rural settlement department provides the detailed plan by which the JNF men work.

The work began early in Nov., and, at the newly stepped-up pace the site will be ready for building on by the end of next month, according to JNF area supervisor Shimon Dotan. The first 50 families — Ogda is being developed in two stages, each to encompass 50 farms. The World Zionist Organization's Settlement Department is also taking part in the project.

Each farm will have its own greenhouse in which to grow exotic — and highly lucrative — vegetables and flowers for the off-season export by air to Europe. There will also be a mango orchard and turkey runs.

Neighbouring Sadot, established in 1971 and already a flourishing settlement, does not have greenhouses, but is successfully growing winter vegetables and flowers under the sunny if chilly skies of Pithat Rafiah in January.

Shimon Dotan says that application lists are full for all 10 moshavim and kibbutzim, some already settled, others only blueprinted, that will in time house a sizable Jewish population in the area. Dekel, Eshel and Nahal Mesura, at present army camps under canvas just east of Ogda, are still at the drawing-board stage, while at Sukkot — destined to be a kibbutz — JNF tractors have begun ploughing up the sandy loam to prepare the site for settlement.

The new villages will be served by the burgeoning port city of Yamit.

Bedouins of the El Arish area gather driftwood brought down by floodwaters which washed away their encampments following heavy rains. Israel may be ready to give up El Arish in the context of a final peace agreement with the Arab nations. (IPPA photo)

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What's most impressive about St. Petersburg's waterfront is its lack of the unimpressive. Because the city is not a large seaport, it has no crowded wharves or dockside litter, nothing to detract from the basic beauty created when water meets land.

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The waterfront is St. Petersburg's downtown showplace. Whatever interesting happens in the city usually happens on the waterfront.

Along the 13-block stretch of Bayshore Drive bordering Tampa Bay, there are tennis courts, putting greens, beaches, hotels, shops, ball parks, a municipal airport, a civic center, a yacht club and marina and an art museum, all in close proximity.

And sitting on the dock of the bay is St. Petersburg's monument to waterfron creativity — The Pier — an inverted pyramid structure, which is the city's newest addition to an already outstanding bayfront skyline.

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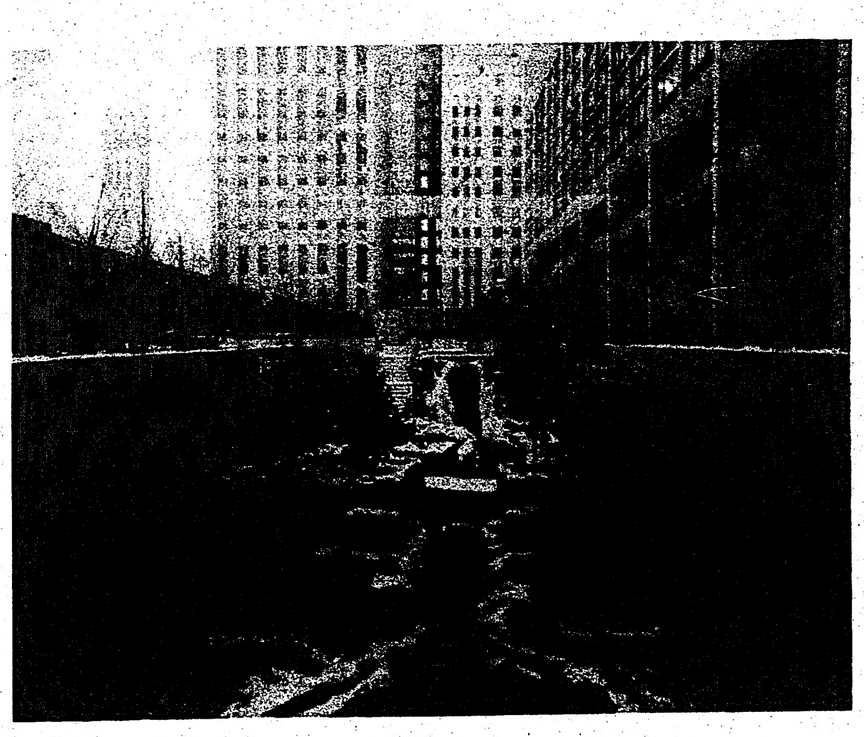
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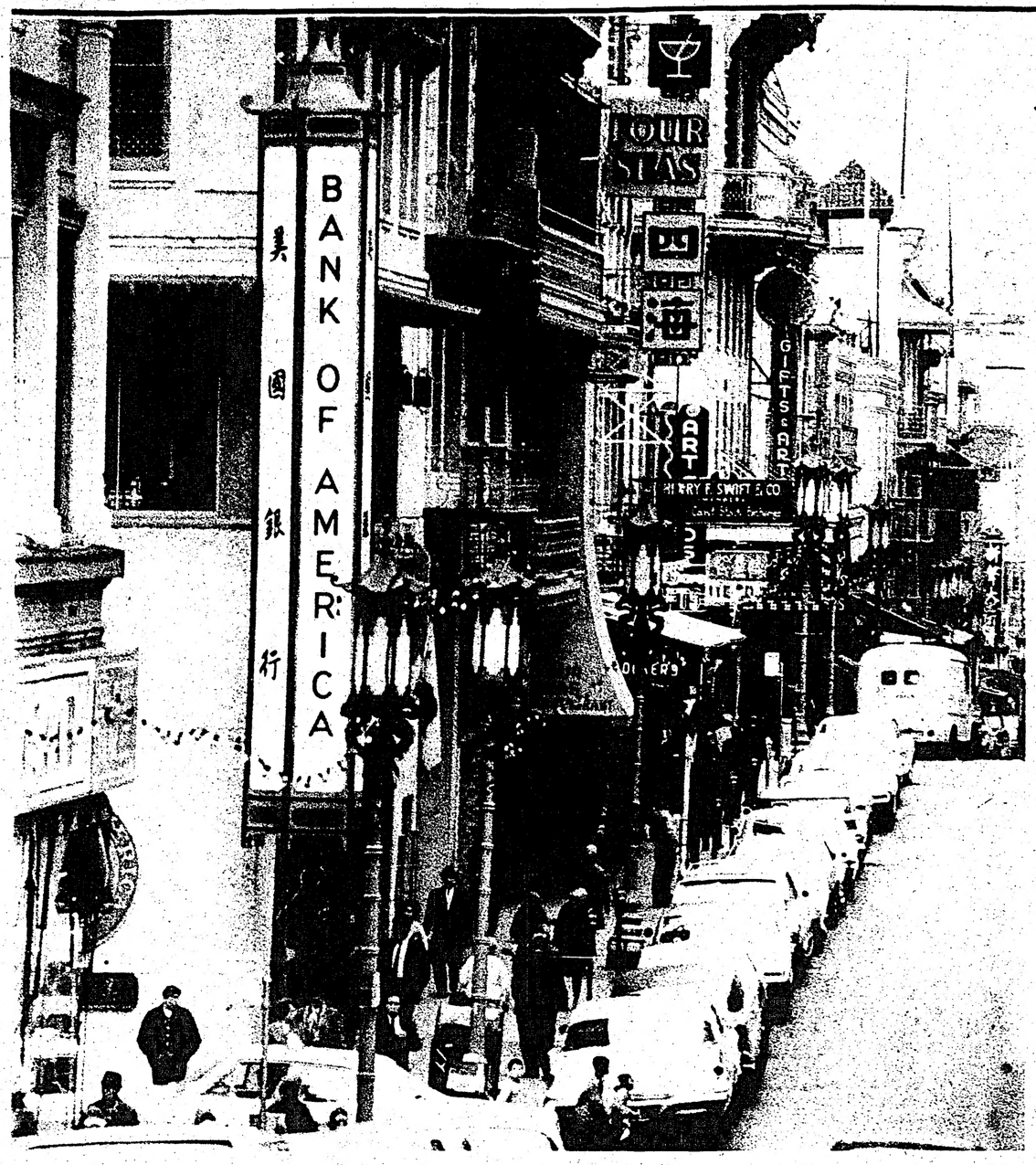

Picturesque Grant Street in San Francisco's Chinatown is one of the most popular areas in the city for tourists. (CP Air photo)

New tour gives inexpensive chance to leave your heart in San Francisco

SAN FRANCISCO — It's possible to "leave your heart in San Francisco" and still retain your wallet with a new three-day, two-night tour being offered by CP Air.

The visit, starting at $37.50 per person, sharing a double room, offers hotel accommodation, a five dollar credit for dining at one of nine selected restaurants, a cocktail at the Top of the Mark and a deluxe sightseeing tour.

Also included in the cost is admission to a choice of one of three top attractions: "San Francisco Experience" at Bing Crosby's Electrovision, The Wax Museum or a one hour cruise around San Francisco Bay.

One of the main attractions of San Francisco has not been forgotten: the opportunity of "rattling" across the city on one of the famous cable cars.

Bonus coupons are also supplied for special rent-a-car rates, free admission to a North Beach night club and complimentary morning coffee at a restaurant when visiting Ghirardelli Square.

Further information on air fares, optional tours and selection of hotels is available at any Canadian Pacific Office or travel agency.

* * * *

Something new has been added to CP Air's San Francisco vacation packages — A stop-over, short-stay or sight-seer tour, each geared to individual budgets.

The "stop-over" tour, of three days and two nights, with a selection of hotels starting at $23 per person sharing a room includes the hotel room tax, and a 60 mile ride on the famous BART transit train to Contra Costa County and return. A cable car ticket to Fisherman's wharf and Ghirardelli Square is also included as well as the choice of two admissions to either the historic sailing vessel, Balclutha, the Chinese museum or the Hyde Street pier with its collection of turn-of-the century ships.

A four-day and three-night short-stay package commencing at $38 sharing a twin room, includes three nights stay at a selected hotel and the choice of day or night tours of San Francisco or the giant redwood forest and Sausalito.

The sight-seer visit includes five days and four nights in the hotel of your choice starting at $69 sharing plus a choice of one all day tour with luncheon to either the Monterey Peninsula, Santa Cruz mountains or the 49er Gold Country.

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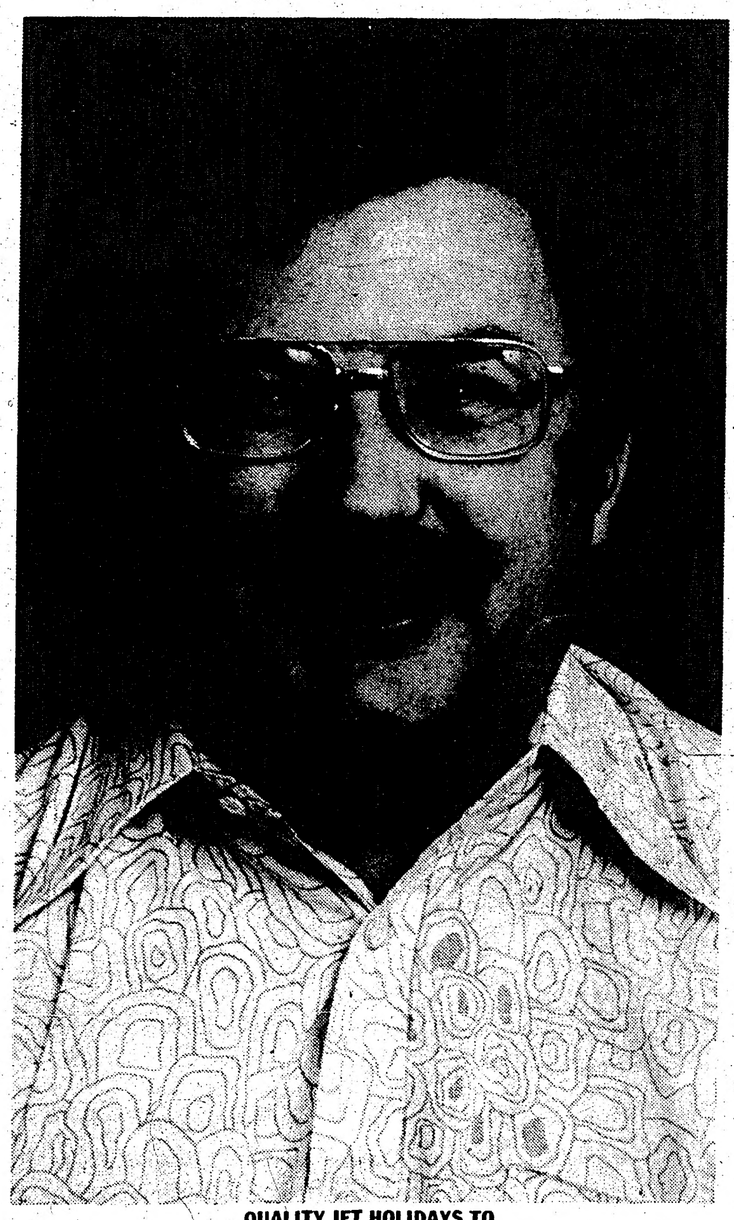

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Colorful past meets the vibrant present on Florida's Sun Coast

MIAMI —

Old Sol rules undisputed on Florida's Sun Coast, a vacation kingdom where the serenity of quiet seclusion is artfully interwoven with the excitement of booming growth.

Near the northern bounds of the Sun Coast, some 2,100 years ago, Indians congregated along the banks of the Crystal River to worship. The site remained a ceremonial centre for some 1,600 years.

Past meets present at the modern museum building of the Crystal River Historical Memorial, adjacent to the ancient Indian temple and the burial and refuse mounds.

Exhibits include pottery vessels, burial offerings and other artifacts found buried in the area, which is considered by archeologists as one of the most spectacular and important pre-Columbian Indian sites in Florida.

Anglers today will argue that the Indians flocked to the area for its unusual and plentiful fishing opportunities. Depending on tidal conditions, the spring-fed Crystal River provides salt or fresh water catches.

Homossa Springs, the popular family attraction, lies just south of Crystal River. Here, visitors are invited to explore the mysterious spring of 10,000 fish from a glass-sided, underwater observation facility. Other features of the attraction include a tropical jungle cruise, a petting zoo and an extensive wildlife walking tour.

Watch the birdie. A daredevil waterskier soars past photographers like a bird as he rides his Delta Kite skyward in prelude to the World Delta Kite championships. Event takes place in the home of watersports — Cypress Gardens — in August.

Nearby lies the Citrus Tract portion of the 113,000-acre Withlacoochee State Forest, a secluded wildlife haven that extends in string-of-pearls fashion through four counties. Citrus Tract features horse trails, primitive and not-so-primitive camping, hiking and fishing along the many meandering creeks and rivers.

Southeast of Citrus Tract, near Brooksville, is Croom Tract, popular with the younger set that relishes the 2,600 acres of off-road trail ride biking in the Butchenbaugh Mines area.

Also within Croom Tract is Silver Lake, where the Withlacoochee River widens. The river rises from the Green Swamp to form the heartline of the forest. Modern camping facilities are available at the 120-site Silver Lake area; for those whose style is "roughing it," nearby Hog Island offers primitive camping nestled within a hardwood hammock, as well as swimming, and hunting.

Farther southeast is the Richloam Tract that shelters several hunt camps during the season. Cycles, dune buggies and "all terrain vehicles" are permitted in this tract.

Citrus groves, cattle ranches and horse and poultry farms surround Dade City, which is south of the Withlacoochee State Forest. The picturesque community is studded with moss-draped oaks, camphor trees and azalea bushes. Visitors will enjoy the Pioneer Florida Museum where a schoolroom, furnishings and tools of early Florida settlers are exhibited, as well as a 35-ton steam locomotive.

Leaving these quiet inland reaches of the Sun Coast and setting sights on the glistening shores of the Gulf of Mexico, motorists will discover a different kind of Florida — and, indeed, a different kind of America — in Tarpon Springs.

The town is known as "America's Sponge Diving Birthplace" and is the product of a quixotic blending of early New England settlers and later Greek immigrants.

Hellenic culture and lore permeates Tarpon Springs, where Greek names, restaurants and citizens abound. The time-honored sponging trade, still passed on from father to son in traditional Greek manner, lends inescapable flavor to the community.

Spongeorama, a popular attraction, traces the history of the sponging industry and provides newcomers a glimpse of the mechanics of sponging through a live exhibition.

Foreign mystique also abounds in the Tampa Bay area. Tucked away within booming Tampa is a small world of Latin influence: Ybor City. The aroma of Cuban coffee, bread and cigars and the festive sounds of Spanish music charm the thousands who visit this unique retreat from the fast-paced 20th century.

Curio shops, featuring Spanish clothing and household items, dot the picturesque narrow streets. Although Spanish is the predominant tongue, visitors find English easily understood, as many of the Ybor City residents are bilingual.

Elsewhere in Tampa, at famed Busch Gardens, pride of Anheuser-Busch Inc., foreign flavor of a different sort flourishes. The attraction seemingly transports visitors to the heart of Africa with such features as the African Village, Tanzania Amphitheater, Boma (small animal zoo), African Veldt (wild animal kingdom) and a railroad trip from Nairobi Station to the veldt aboard a vintage 1800s open-car African train replica.

A thrilling trip on the quarter-mile log flume ride, a self-guided tour through the Anheuser-Busch brewery and a stroll through tropical gardens, accented by a large and exotic bird population, are other activities offered at Busch Gardens.

Paddlewheel riverboat enthusiasts are right at home in Tampa, home of the M/V Tom Sawyer. The sparkling six-year-old replica of the Mississippi River prima donna of yesteryear seats 400 passengers for each of three daily voyages into Tampa Bay.

The nostalgia of the orchestra's lilting strains blends with the gently lapping waves of the bay on Friday and Sunday nights, when the Tom Sawyer graciously hosts three-hour dinner-dance cruises.

For solitude-seekers, Hillsborough River State Park offers respite and relaxation from the hustle and bustle of growing Tampa. Cooling summer breezes whisper through boughs of stately pines, and gnarled cypress knees beckon fishermen and canoers to the meandering waters of the river.

The two faces of the Sun Coast — tranquility and excitement, that cast a warm smile from Crystal River to Venice — offer visitors that very special combination of relaxation and fun, whether just for a weekend jaunt or for the annual summer vacation.

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Bible comes alive at Israel Museum

JERUSALEM —

Now celebrating its 10th anniversary, the Israel Museum of Jerusalem is busy as ever collecting the relics of the ancient Jewish past.

The museum is, of course, not simply a permanent home for the ever-increasing biblical artifacts that archeologists dig up in the Holy Land.

It is a truly national museum and as such has become a gathering place as well for all forms of art and culture — old and new.

The people at the museum are buzzing these days with talk about the latest major find — fresh evidence for the existence of an ancient Jewish king.

Antigonus Mattathias, the last of the Hasmoneans, had the misfortune of being crucified and beheaded some 2,000 years ago. His name popped up in 1968 when some builders came upon an ancient cave where tombs were kept in Jerusalem.

Until then, there had never been any physical proof for the existence of a Jewish king. In a short time, visitors to the gleaming-white buildings of the Israel Museum will be able to have a close look at the tombstone and stone coffin and observe the proof with their own eyes.

"It may sound a bit trite, but the museum is one place where you can really feel the Bible come alive," says Meir Meyer, director of public affairs at the Israel Museum.

There's no better proof of what Meyer says than the museum's most dramatic showpiece from the biblical past, the world-famous collection of the Dead Sea Scrolls.

The scrolls belonged to the Jewish sect, the Essenes, which flourished about 2,000 years ago at the end of the Second Temple period. The sect apparently dwelt in a monastery-like setting near the Dead Sea.

Delving into the stories and times of the Bible is naturally a consuming interest at Israel's national museum. But, this is a general museum too, and it reaches out into a wide variety of artistic fields and cultures.

For example, present-day trends in art and culture have their place at the museum. Apart from the sizeable biblical and Judaic collections, it's possible to find a Picasso painting, a Matisse drawing, or a Lipchitz sculpture.

The Jewish past is represented in a significant way. As an illustration, one can find Jewish ceremonial and ethnological objects dating back through the centuries. One popular item is a Jewish bridal costume from Yemen, replete with brocade, silver and gilded beads, and white pearls.

Entering and leaving the museum is an experience by itself. The view all around is spectacular and takes in some of the country's most important institutions.

Out in the distance are the buildings that make up the campus of the Hebrew University. Just across the road is the modernistic-looking Knesset, Israel's Parliament. Down below is the crusader Monastery of the Cross, set in the sunken valley at the foot of the museum.

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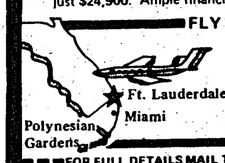

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United Jewish Welfare Fund Executive Vice-President Benjamin Schneider (centre), confers with Harry Steiner (left), chairman of the Board of Jewish Education, and Rabbi Irwin Witty, executive director of the Board. They discuss possible merger of the Jewish schools with the North York public school system. Discussion on this issue has gone on for six months now. (David Groskind photo)

Palestinian representative affirms on TV that PLO seeks to create 'secular state'

By Sheldon Kirshner
CJN Staff Reporter

HAMILTON — The Palestinian representative of the Arab Information Centre in Ottawa told TV viewers across Canada last week that the PLO will continue to strive to create a secular, democratic state in historic Palestine.

Appearing on Hamilton's CHCH **Under Attack** program, Abdullah Abdullah continually evaded the question of whether the PLO is prepared to recognize the existence of Israel, and made it clear that the militant Palestinians will accept nothing less than the establishment of a secular, democratic state.

Seven panelists questioned Abdullah in the course of the one-hour program. They were Phil Givens, president of the Canadian Zionist Federation; Norman May, former professor of law at York University now in private practice; Louis B. Silver, president of the Zionist Revisionists; federal MP's John Roberts and John Fraser; former cabinet minister Judy LaMarsh and Marjorie Baskin, a onetime chairman of the Hamilton United Jewish Welfare Fund.

Asked by Marjorie Baskin to state whether he opposed Israel's existence, Abdullah replied that the PLO is against what he called "the Zionist entity in Palestine." He stressed the PLO is committed to establishing a secular, democratic nation "where everyone can live in equality." Abdullah, saying the PLO will "continue to fight for this aim," said his group may become conciliatory if Israel abandons what he termed her discriminatory policies.

May asked Abdullah if the PLO is prepared to recognize Israel and acknowledge the right of the Jews to have a state of their own.

"The question is a trap, the victim doesn't have to answer," said Abdullah, who hinted that negotiations may be possible after "you give me my rights to live in my homeland."

Referring to the unamended 1968 Palestinian Covenant, May asked Abdullah whether it is true that Jews who settled in Palestine after 1917 have no right to live there as citizens.

A smile enveloping his face, Abdullah denied the existence of this particular clause in the Covenant, and repeated his assertion that "we are ready to live together in one secular, democratic state."

Dissatisfied with Abdullah's evasive reply, May tried to pin him down on the exact date of what Palestinian spokesman, including Abdullah, call "the Zionist invasion." Abdullah hedged. May, growing impatient, repeated his question three times: "What is the date of the Zionist invasion?" Finally, Abdullah conceded that the Covenant did mention 1917 but emphasized that Jewish settlers coming after that date may not necessarily be expelled.

Givens wanted to know whether the PLO was an elected body. Abdullah informed Givens that various Palestinian organizations are members of the Palestine National Council, which elects the PLO. He hinted that PLO chieftain Yasser Arafat can be replaced as leader if it is thought by the rank and file that he no longer represents the objectives of the Palestinians.

Abdullah refused to comment directly on the Ma'alot massacre, but he indicated that former defence minister Moshe Dayan and armed forces Chief of Staff, Gen. Gur, were in fact guilty of precipitating the incident.

He also denied that fact Jews were barred from visiting east Jerusalem before the Six Day War. Silver told Abdullah that he was refused entry to the Western Wall in 1958 with a Canadian passport. Abdullah seemed to be confounded by this disclosure.

Liberal MP Roberts expressed his outrage at PLO terrorist tactics affecting innocent people throughout the world. Abdullah said the Israelis are really guilty of launching "terrorist offensives" in Europe and in the Middle East. He remarked that "Zionist agents" foment terror.

Conservative MP Fraser asked Abdullah to clarify whether the 1968 Covenant demands the extinction of Israel. Abdullah would not commit himself. Fraser then proceded to read several articles from the Covenant, and wondered how Canada, a party to Israel's creation, could acquiesce to her destruction. Exasperated by Abdullah's reticence, Fraser said: "I want to know, yes or no?"

Abdullah answered: "Does Israel recognize the physical existence of the Palestinians? Does Israel recognize the self-determination of the Palestinians? Does Israel recognize the right of repatriation?"

Fraser said that Abdullah cannot come to Canada and "expect us to accept" the thesis that Israel must be destroyed for the sake of a Palestinian state.

Abdullah accused Zionism of being an expansionist movement, and observed that the Arab states attacked Israel in 1948 to defend the Palestinians from acts of Jewish terrorism. He stoutly denied Silver's assertion that former PLO leader Ahmed Shukiary had once said the Jews must be thrown into the sea. "This is your interpretation," Abdullah told a flabbergasted Silver.

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Merger questions put to province by North York Board of Education

Cont'd from Page 1

liquidate outstanding debts.

The questions submitted to the Ministry of Education, the result of many months of deliberation, analysis and refinement, cover contentious and "difficult" issues which the Partlow report initially brought to the surface for examination and which the Shipman White Paper elaborated on.

The question which are now on Minister of Education Thomas Wells' desk at Queen's Park are:

— Will the ministry approve alternative public schools devoted to cultural, ethnic and in some cases religious studies and aspiring to create a total cultural environment?

— Will the ministry approve of a three-hour general studies program and "treat the global learning experience of students in the special schools as substantially conforming" with present legislation governing hours of instruction? Moreover, will the ministry consider an option that allows scheduling of some of the teaching time beyond 5:00 p.m.?

— Will the ministry approve a division of costs whereby the North York board pays for the proposed three-hour general studies program and the parents concerned pay in full for the Hebrew program conducted during the balance of the day?

— Will the ministry approve an interim period in the early stages of the proposed program whereby the parents concerned could pay for additional teachers beyond the board's pupil-teacher ratio in those schools where smal classrooms create accommodation problems?

— Will the ministry allow a period of up to seven years for principals presently without recognized Ontario principal's certificates to secure the required certification? And will the ministry permit the appointment of principals having credentials which are parallel or equivalent to those requirements governing the selection of public school principals today?

— Will the ministry appoint an advisory committee to work in close liaison with the principal and the Board of Jewish Education, it being understood that ultimate responsibility for all matters relating to general studies would reside with the North York board?

— Will the ministry permit continuation of the program if the Jewish schools build in the future additional accommodations while public schools within a reasonable distance have vacant classrooms?

— Will the ministry approve a three-year period during which uncertified teachers may continue teaching in the pilot schools while studying for the required credentials?

The letter submitted by the North York board to the Metropolitan Toronto School Board was addressed to its director and secretary-treasurer, C.G. Brown.

The questions are:

— Will the Toronto board allocate funds to the North York board for the operation of proposed pilot schools?

— Will the Toronto board raise any objections if North York rents the buildings for this program at a nominal sum and contracts for care-taking and maintenance services at an agreed upon sum?

— Will the Toronto board disapprove of the idea of the Jewish schools building additional accommodation while public schools within a reasonable distance have vacant classroom?

The Russians trying to break the spirit of Boris Darashvili

NEW YORK — Three years ago, Boris Darashvili was a healthy man. Today, he is in the most notorious mental hospital in the USSR, where Soviet authorities are trying to break his mind and body.

Darashvili was a simple man from Tibilisi who worked as a laborer, one of the many Georgian Jews who dreamed of going to Israel. He and his family received exit visas in February 1972. About to depart, he entered a store in Moscow where he was taunted by an anti-Semite. Darashvili struck the anti-Semite, was tried four months later and sentenced to seven years. Later, he was transferred to the infamous Sichovka mental hospital, where both political prisoners and the criminally insane are incarcerated.

In Sichovka, Darashvili is in a ward 20 square meters large in which 17 people have been placed, many of them insane. No one is allowed to leave the room. Jan Krilsky, another Jewish prisoner held in the same ward after he applied to emigrate and who is now in Israel, said that at one point Darashvili was chained to his bed for 10 days, and has been injected with mind-changing drugs.

Darashvili's wife Natalia, his mother, sisters and brother have appealed to President Ford, Vice-President Rockefeller, Soviet party Chairman Brezhnev and Senator Henry Jackson, "help us in our distress."

Letters of support on behalf of Darashvili can be written to his wife Natalia and their two children at — Klebanov Street 37-6, Haifa, Israel.

Controversy rages in Manitoba

Cont'd from Page 1

The only direct quote from Huband in the earlier report came in another paragraph which stated:

— The fact is that there is anti-Semitism in Manitoba, "and I would wish it otherwise."

The manner is which Spivak raised the issue has aroused the ire of a number of leading members of his own party, including Nathan Nurgitz, another Jewish member and former national P.C. president. Nurgitz has suggested that because Spivak raised the question in regard to the challenge to his leadership of the party, he, Nurgitz, might contest the part leadership. "Now let him call me anti-Semitic."

Nurgitz also came to the defense of Huband, saying "certainly he is not a bigot." In fact, Huband has been most active and outspoken against bigotry and every form of racial discrimination, he was a leader in the campaign for a Manitoba Human Rights Commission in the late 1960s and he also participated actively in the campaign against hate literature.

It has been suggested that Sidney Spivak was elected party leader a few years ago in spite of an element of anti-Semitism in the Manitoba Progressive Conservative party. If he is defeated in the coming leadership contest next fall it will surely not be merely because of anti-Semitism.

Lawyer Rosalie Abella (left) discusses some legal points with H. Allan Leal, chairman of Ontario Law Reform Commission at the Federation Jewish Women's Organizations' seminar on Family Property Law at Beth Tikvah Synagogue. Looking on are Lil Wax, FJWO president and Ruth Schwartz, seminar head.

Upsurge of interest in Jewish studies by Jewish students

NEW YORK [JTA] — There has been an upsurge in the number of Jewish students who want to take Jewish studies courses, not only in American universities and colleges, but in all Diaspora countries, Prof. Moshe Davis, founder and former chairman of the Institute of Contemporary Jewry of the Hebrew University, said last week. Prof. Davis, who is Stephen S. Wise Professor in American History and Institutions at the institute, said an international Jewish faculty must be created to provide the teaching and research for these courses.

Speaking at a meeting of the International and American Planning Committees of the Institute of Contemporary Jewry at the headquarters of the American Friends of Hebrew University, Prof. Davis stressed that only a small number of the Jews on American campuses are taking Jewish studies courses and many of the courses given are weak. Yehuda Bauer, chairman of the institute, said the Hebrew University school must not only do research and collect data on contemporary Jewish history, but must also teach the teachers of Jewish studies.

George Mosse, professor of history at the Hebrew University, said Jewish studies programs should not teach propaganda but should be grounded on factual material. He said the course should be taught as part of existing departments in universities. Dr. Alfred Gottschalk, president of Hebrew Union College-Jewish Institute of Religion, said Jewish studies programs should concentrate on contemporary history and in particular the study of the Holocaust and Israel.

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Schwartz, Anna - On Mar. 12, late of 290 Wilmington Ave.

Tennant, Albert - On Mar. 11, late of 110 Regina Ave.

Weinberg, Harry - On Mar. 9, late of 425 Yonge St.

Wildbaum, Henry - On Mar. 10, late 36 Nevada Ave.

Pat Durr, Ottawa artist, stands beside canvass called "I Stood At the Top."

Pat Durr is turned on by mountains and trees

By Sheldon Kirshner
Staff Reporter

TORONTO — Two and a half years ago, Pat Durr and her family visited friends in the wooded mountainous region near Vancouver.

"Mountains hit me for the first time," said Durr, whose art exhibit, **Canadian Contours**, recently opened at the Sisler Gallery here. Her exhibit, consisting of 18 paintings and 14 pen-and-ink drawings, portrays mountains and represents two years of activity. It runs until April 2.

Durr, an American who has lived in Ottawa for the last decade, is visibly impressed by what she calls "the strength and eternity" of mountains. "They are so enormous in relationship to man, so tremendously high," explained the artist whose works have appeared at exhibits across the nation.

A sketch pad invariably at her side, Pat Durr was struck during her vacation in British Columbia by the fact that mountains, so towering and vital, have been invariably treated so insignificantly by other artists. "I wanted to show the mountains in their true importance," she remarks.

If mountains turn her on, it is probably because the geological structure of the land fascinates her and captures her aesthetic imagination. Although one expects to find violent contortions and eruptions in her paintings and drawings, Durr is basically at peace with natural phenemena. "I'm happy with the land, it doesn't have to tame me," she says.

Trees, gnarled trees, tall trees, young trees, represent a second recurring theme in her works. "Trees remind me of people, they have personalities. They're each so individual."

Interestingly, her paintings and drawings are not meant to be symbolic, though a detached observer may come away with the lingering impression that symbolism is actually her forte. "No, my art isn't symbolic," she says emphatically. "It's intensely personal, it's the way I react to things."

Durr, who has been influenced by abstract expressionism, impressionism and Oriental water color scrolls, is quite a methodical painter despite the spontaniety found in her work. She spends a fair amount of her time planning, but a glance at her paintings and drawings hardly reveal the painstaking effort.

The soft, atmospheric effect she achieves in her canvasses is partly the result of the spray-gun technique she employs.

When she is not busy painting or drawing, Pat Durr teaches figure drawing and introductory painting at Ottawa's Municipal Art Centre as well as two other courses at Algonquin College. She enjoys teaching and, happily enough, her pupils admire her as a teacher. Pupil Alex Liros says Pat Durr has a rare pedagogical ability.

She was born in Kasas City, Missouri. Ironically, she initially took up art at the age of nine while recovering from rheumatic fever. After that, art became a passion rather than a hobby.

She studied art education at Kansas University "in the hope of not starving to death." She smiled: "It seemed like a practical approach in case you bombed."

Pat Durr claims she has no hopes or preconceptions about the direction her art may take in the future. But she is certain of one thing. "My art will grow naturally, like a tree" — an appropriate enough statement from an artist whose works bristle with trees.

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BRESVER, Faiga, peacefully slept away on Sunday, March 9, 1975. Dearly loved and respected mother of Abe, Nate, Mrs. Bertha Appleby, Mrs. Dave Anisman (Sandra), Mrs. Mack Pelly (Betty), beloved mother-in-law of Mrs. Nate Bresver (Selina), Dave Anisman, and Mack Pelly. Will be sadly missed by grandchildren and one great-granddaughter. Funeral service took place at the Beth Emeth Bais Yehuda Synagogue, Monday, March 10, 1975. Shiva was at the home of her children, Sandra and Dave Anisman, 18 Blue Forest Drive, Downsview. The family has requested, if desired, contributions to the Jewish National Fund be made in their mother's memory.

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It happened in Bosnia 34 years ago

The sacred Sarajevo Passover Haggadah was saved by an intrepid museum curator

Dr. Fred Weinberg

By Dr. FRED WEINBERG

It happened when the German army occupied Bosnia in April of 1941. The Nazi troops marched into the town square of Sarajevo, the capital, and one of the first acts of the general in command was to send his aide to the National Museum, to lay his hands on one of its greatest treasures, the famous Sarajevo Passover Haggadah.

The reputation of this most famous of all Haggadahs was so widespread that to forestall this very thing happening the museum director had hidden this remarkable example of Jewish ritual art in a remote mountain village.

The word Haggadah (from the Hebrew word Hagad) is the term applied in Jewish tradition to the religious service recited at the Seder on the first two nights of Passover. The text, as is familiar to all, consists of anecdotes, prayers, psalms, and questions and answers, all centering on the story of the deliverance of the Jews from Egypt. The Seder demands participation of everyone around the table and so it has become usual to have copies of the Haggadah available for each person taking part. There are thousands of different versions of the Haggadah, many of them with illustrations, that have survived from medieval times to the present day.

How old is this Sarajevo Haggadah and when was it found? About 10 years ago, while visiting in Toronto, Professor Cecil Roth, the famous Jewish historian, related some interesting details of the Sarajevo story, some of which he published. The bare outlines of the tale is that one day in 1894 a child belonging to a family named Cohen came to the Jewish community Sephardi school carrying a Hebrew book under his arm. The child's father had recently died, leaving his family in needy circumstances, and so, they had to sell their family treasure. Eventually it passed into the possession of the Bosnia National Museum, which specialized in works of art that illustrated the social life of the country's people.

The discovery of this Haggadah startled many scholars and art historians in Europe. Up to that time, it had not been fully realized that medieval Hebrew illuminated manuscripts existed, for there was a general feeling that a strict interpretation of the Commandment in Exodus, "Thou Shalt Not Make Unto Thee Any Image," had effectively suppressed all figurative art among the Jews in the Middle Ages.

These scholars after a thorough study of the text, of the style of illumination, of the lettering, and of the many details in the illustrations clearly established the country of origin of this Haggadah as being Spain, and its date as being about the year 1350. How it got from the Spain of the mid 14th century to the Balkans at the end of the nineteenth is not known. On one of the fly-leaves there is a note of sale in Hebrew dated Sunday, August 25, 1510. There is also a note dated 1609 by an Italian censor, testifying that he found nothing objectionable in the volume from the point of view of the Catholic Church. The rest, as Professor Roth says, will never be known.

The Sarajevo Haggadah is unique because of the remarkable series of illuminations it contains. The Haggadah service, as we all know, is a happy one, creating an opportunity for artistic indulgence, unlike other, more solemn books of Jewish religious service. Moreover, the Haggadah has an appeal to the entire family, including women, and especially children, who have a specific role at the Seder. And indeed, since the Haggadah was never used in the synagogue, but only in the home, it could be treated more lightly than sacred books of prayer or study. Hence, the Haggadah has always lent itself so appropriately for decoration and for the portrayal of scenes from the Passover narrative.

In the Sarajevo Haggadah, there are 69 illuminated illustrations on 34 leaves and they are on one side of the page only, so there is no possibility of the picture on the one side showing through and obscuring the illustration on the back.

The subject matter of the pictures starts with the creation, illustrating stories from Genesis, then features the Egyptian bondage and Exodus and carries on to the end of the five Books of Moses, with the Jews in the desert, with the giving of the Ten Commandments, the appointment of Joshua, and the death of Moses. The illuminator obviously had a detailed knowledge of the Bible and was undoubtedly a Jew, for many details in the pictures show Midrashic knowledge and great familiarity with Rabbinic sources. There is also a determined attempt to avoid any representation of God, and even the angels, as in Jacob's vision, are faceless.

This Haggadah, with its artistic beauty, is evidence that Jewish book-art had a superb period of creativity.

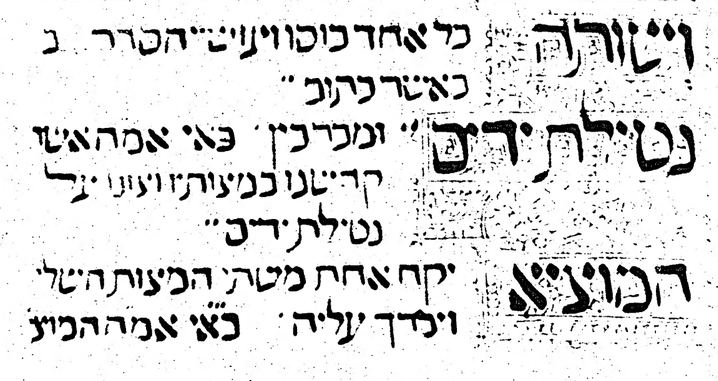
There is one important difference between the Sarajevo Haggadah and the Haggadah we use today. The popular table songs that we use in the Ashkenazi style Seder near the end of the service are absent. It is not clear whether they were incorporated later or were not used in the Sephardic Passover rites.

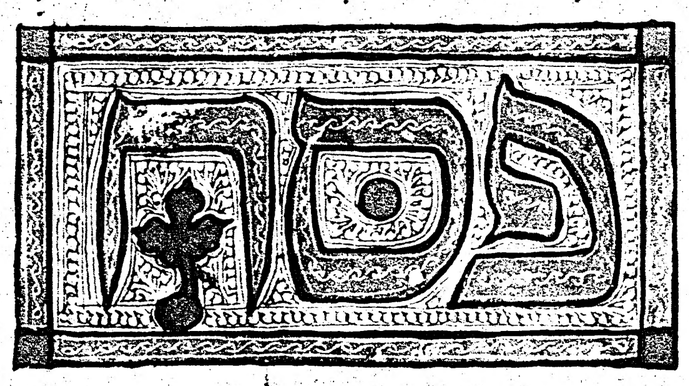
The facsimile copy even shows signs of use — some child's scribbling, and wine stains, on a few of the pages. I display it on my own Seder Table, but we read from the traditional Ashkenazi Haggadah which contains the Chad Gadya, the charming folk song about the one kid, which is not found in the Sarajevo Haggadah.

Because the Nazi general was outwitted by the Bosnian Museum Curator, the Sarajevo Haggadah was preserved and is on display in the National Museum in Yugoslavia. It is one of the greatest examples of Jewish ritual art.

Dr. Weinberg is president of Beth Tzedec Congregation and an occasional contributor to this newspaper.

For more than 30 centuries, Jews have been celebrating Passover. Above is a Faience seder dish by Isaac Cohen, Padua, Italy, 1673. Its diameter is 16 3/4 inches. It can be seen in the Israel Museum. 'Festival has enshrined itself in the soul of our people.'





From the famous Sarajevo Haggadah come these beautiful illustrations. Top left is a family Passover scene. Note the Moorish servant at the extreme left. Below, an elaborate illuminated illustration introducing the narrative of the Four Sons. At right is good example of illuminated lettering of the keyword, Pesach. (Courtesy—Dr. Weinberg)

First celebrated 30 centuries ago

Passover symbolizes birth of our Jewish nationhood and physical liberation

By Dr. Alexander Brown

For more than 30 centuries, beginning with the 15th day of the Hebrew month of Nissan, the Jewish people have been celebrating the festival of Passover. In 1975, as for these many years past, we shall be repeating the story of Passover in the words of the Hagadah, words that would have been understood by our ancestors on the very night of the exodus from Egypt. This extraordinary phenomenon is a tribute to the amazing continuity of Jewish life, and to the uninterrupted flow of Jewish history.

Passover has come to symbolize the birth of our nationhood; the emergence of Israel from slavery and its subsequent liberation both physical and spiritual.

The spirit of this festival has embedded itself deeply into the soul of our people. Its importance may be gauged by the fact that the rabbis have included a reminder of the exodus from Egypt in the "Kiddush" which is recited on the Sabbath and on holidays. It is also referred to in the daily services.

In the Passover Hagadah, we are told:— ..."in every generation each of us must consider as if he himself had been enslaved in Egypt, and the Almighty has delivered him from there." We are furthermore exhorted to "tell it to our children."

The implications are clear. Not only must every generation guard its precious liberty, perhaps win its freedom over again, but the very reiteration of the Hagadah, while it serves as a reminder of a great historical event, is primarily intended to convey a message, to both adults and youth, about the birth throes of Judaism, its dedication to a lofty moral code, and the rise of Jewish peoplehood.

And if the colorful Passover ceremonial has been a source of strength linking us with generation gone by, the events of the past four decades have increased that power tenfold, and by the wondrous alchemy of the mysterious forces of Jewish history, there unfolds before us a repetition of the original event on a broader scale: enslavement, oppression, destruction and emancipation.

Like the biblical narrative, some of the events of our times have unfolded with immense dramatic power, but at a faster tempo.

The darkness and annihilation which descended upon European Jewry in the early 40's had been preceded by many centuries of periodic oppression, extortion and decimation. But the destruction and the suffering of the 40's were suigeneris, genocide on a scale such as the world had not seen heretofore.

These events were followed by a brief and bitter struggle which presaged the liberation of the remnants and the rise within less than a decade of the modern State of Israel.

Here is the Hagadah come to life again before our very eyes, even to the point of the attack of the Israelites by the Pharaoh's armies, and of the destruction of these armies in the sea, — paralleled today by the destruction of Egyptian armies in the Sinai's Sea of Sand.

When we reply to the four questions of our youngsters, we answer them from an ancient text renewed. We explain the old symbols which have taken on fresh meaning.

But the time of our freedom is not yet completely secured, — and if there is symbolism in the four questions, — there must also be some symbolism in the four tragic wars fought by Israel in the 27 years since the fifth day of Iyar, 5708 (1948).

There is one thought in which we may take some comfort. The Pharaohs of history have never ultimately prevailed against us. Even their ostensible victories were but fleeting episodes, which vanished along with their claimants amid the mists of history.

At the Seder, ancient ritual requires that we taste wine from four cups, symbolizing the four different Biblical phrases which refer to the liberation from slavery in Egypt.

There is an old Jewish legend known as "the legend of the heavenly goblet." Whenever a misfortune befalls the Jewish people, a tear falls into the "heavenly goblet" and when the cup will be full the Messiah will come to deliver Israel from bondage into freedom.

As we and our children lift our cups at the Passover Seder, we will together remember the tears of our millions of martyrs. Surely here are enough tears to fill the most gigantic of heavenly goblets, and if we watch Elijah's cup very closely, we may even catch a glimpse of the harbinger of deliverance.

Dr. Brown is Associate Director, Toronto Board of Jewish Education.

Holiday is celebrated on the island of Guam

By Francis J. Bloustein, Chairman, JWB Women's Organizations' Services

Every Passover at 5 a.m., Toronto time, the first seder of any year anywhere in the world is celebrated by a group of Jewish airmen and sailors on the island of Guam. From then on, as the sun sets on each time zone around the world, hour by hour, a military seder takes place during the next 24 hours. The last large one is in Hawaii; the very last one on Wake Island — a seder performed by two or three men using solo-seder packages provided by the Jewish Welfare Board.

The intermediate places include military personnel stationed in the Philippines, Taiwan, Okinawa, Japan, Korea, Vietnam, Thailand, Europe, Iceland, Greenland, Alaska, Panaman, United States, Caribbean area, ships at sea, weather and radar stations, embassies the world over, Peace Corps personnel in many countries, and patients in Veterans Administration hospitals.

Once a year JWB becomes the largest Kosher catering establishment in the world. Passover requires "Kosher L'Pesach" food items which only JWB can provide the world over in sufficient quantity and in sufficient time, with a helping hand from the military logistical transportation system. And JWB does it — year in, year out. You never hear of complaints of being derelict in responsibility. The trust that has been placed in JWB has been magnificently fulfilled.

Passover is the holiday when the largest percentage of Jewish personnel in the military make their identity known. The seder still weaves its magic spell upon young men and their families, as it has for centuries.

JWB receives more calls from parents dealing with assurances that their sons will have a Passover seder or Passover supplies than it does even at the High Holy Days. This is understandable. One can still pray by himself. One cannot celebrate the Passover without outside help. The provisions must be made available. That is JWB's job.

How is that job accomplished? How much is to be sent where, and when, and in what amounts, and through what channels of transportation? How are all channels of communication opened, to take care of such a small minority of personnel dispersed throughout the globe at thousands of installations as well as on ships at sea?

The work on this project begins immediately after Yom Kippur. Meetings are held in Washington between representatives of JWB and the logistical experts in the offices of the three chiefs of chaplains. The purpose of these meetings is to set up the timetable and write the directives which provide JWB with the necessary information — 1) the approximate number of Jewish personnel in the respective areas, 2) where requisitions will be consolidated, and 3) the latest dates of shipment from United States ports which will guarantee their arrival at least two weeks before Passover.

The next problem is dealing with sources of supply. Matzos and other Passover items do not usually go into production until four months before Passover. Yet the shipment of supplies from U.S. ports must move no later than three to four months before Passover. Kosher supplies cannot start a Passover production system and then shut it off to begin again a month or so later. Everyone, therefore, must work within very delicate "deadlines" which will provide JWB with the supplies it needs and not increase costs by Kosher suppliers starting production and then shutting down.

These "Solo-Seders" — each of which contains matzot, gefilte fish, chicken dinner with matzoh balls, chocolate candies, a Hagadah and Passover greeting card — are prepared for shipment in JWB's stock room. The funds for this wonderful project come from contributions from local Women's Organizations' Services groups all over the country. Nearly 4,000 packages are sent out annually.

This program met with instantaneous success its first year and has brought thrilling letters which are so heartwarming that while they bring a wide grin to the face they cause tears to well up in the eyes. These letters express deep feelings of appreciation that, in the midst of caring for vast numbers, JWB is also concerned for the isolated individual.

Passover 5735

Israeli Aharon Rosen — a member of the cast of the celebrated movie, "Kazalblan", is now teaching dancing in Toronto. He is seen on the right. The 24-year-old dancer, who had a solo spot in the Israel movie, also appeared in the picture, "Jesus Christ, Superstar."

At first hesitant, he became hooked

Mom's encouragement to dance opened door to full-time career

By MIRIAM HERMAN

TORONTO —

When Aharon Rosen's mother encouraged him to enrol in a neighbor's dancing school, she may not have realized, at the time, that she was opening the door to a full-time career that would lead her son to roles in such popularly acclaimed movies as **Jesus Christ Superstar** and **Kazalblan.**

But that is how it all started for the Polish-born Israeli who eventually became a member of the dance team that whirled and leaped their way across the technicolor screens of those made-in-Israel films.

Now in Toronto to further strengthen his professional skills, the slight, dark-haired, 24-year-old dancer told **The CJN** that he took his first lesson when he was eight years old, at the urging of his mother, shortly after the family arrived in Israel from Poland.

"I didn't exactly like the idea at first, but it grew on me and I loved it," he said, recalling that he was the only boy in the class and the teacher had to dance with him because the girls were too shy to ask.

But from then on young Aharon was "hooked" and there followed years of studying ballet, modern dance and acrobatics. At the age of 17, he joined a dance troupe called Jazz Plus, which performed in locally produced movies and in musical plays, "going from theatre to theatre in Israel."

He divided his time between teaching at his Tel Aviv studio in the morning and pursuing the professional aspects of his career the rest of the time. Even regular military service included acting in army shows for the soldiers.

Of course, the highlights are the appearances in the internationally distributed films, especially **Kazalblan** in which he had a solo spot.

In Toronto, where he has Israeli friends and friends of his family from Poland, Aharon said that he "hopes to teach and develop a troupe that will tell a story in dance."

In the four months that he has been here, he has already made a start in that direction. He is directing modern jazz classes under the auspices of the Labor Zionist Alliance. The classes are every Thursday evening at the LZA centre on Viewmount Avenue.

British MP disturbed by Arab propaganda, urges counter-measures

By ERIC MOONMAN

Jewish-Israeli affairs are presently more disturbing and the outlook more gloomy than they have been in my memory. This is not only because the Palestine Liberation Organization has succeeded in establishing a base at the United Nations. Nor is it just because the Arab oil weapon as well as upsetting the Western economies has humbled a number of major Western powers. It is also because there appears to have been a decline in the spirit and the enthusiasm of Jewish communities who now seem to be on the defensive.

A further embarrassment relates to the failure of the world Jewish community to speak out between 1967 and 1973 regarding the danger to Israel and the complacency of its policy of waiting on events. Part of the Jewish problem today — in our communities throughout the world — is that we are anxious that there should not be this silence again, and the interchange of ideas between Israel and the Diaspora should become more outspoken.

There is much to worry the Western world concerning the Middle East. Not only the question of what further use the Arabs will make of the oil weapon, but also the spread of terrorism on an international scale. The Arabs have made no secret of the fact for instance that they are supplying arms to the IRA, the Irish terrorist organisation, and most of the devices of terrorism — from hijacking and kidnapping through letter bombs and random attacks — have been pioneered by the PLO.

In this connection, Jewish communities can take the initiative in explaining to the public in general the importance of being articulate in rejecting and condemning the use of violence. Those with influence in public life and with the media must speak out against terrorism.

The Jewish community must spell out the dangers of giving international sponsorship to the leader of a terrorist umbrella organization. And we must make it clear that is what Yasser Arafat is, by ensuring that people outside the Middle East have access to the declared intentions of the PLO as they have been published in Arabic, and not only to the watered down English versions prepared as part of the massive public relations exercise which gained him his hearing at the United Nations.

For Arafat's speech established beyond doubt that Jews are now under pressure. I have met many Jews within the past month from all parts of the world and they confirm the accumulation of propaganda which has been undertaken by the pro-Arab forces. This must not be allowed to spread without comment or response. Not only must the Jewish community prepare itself to combat the lies and half-truths spread by Arab propagandists, they must begin to anticipate such propaganda and see that the facts are known before the lies.

The World Jewish Congress is ideally situated to co-ordinate this work. Propaganda circulating in one country can be combatted before it spreads to others, if the Jewish community passes the information about what to expect on to other communities, who will then be able to prepare for its arrival. The WJC itself can undertake the positive work of fact-finding about Arab front organisations and again, see that the information is disseminated outside the Jewish community.

Mr. Moonman is a Labor Party Member of the British Parliament.

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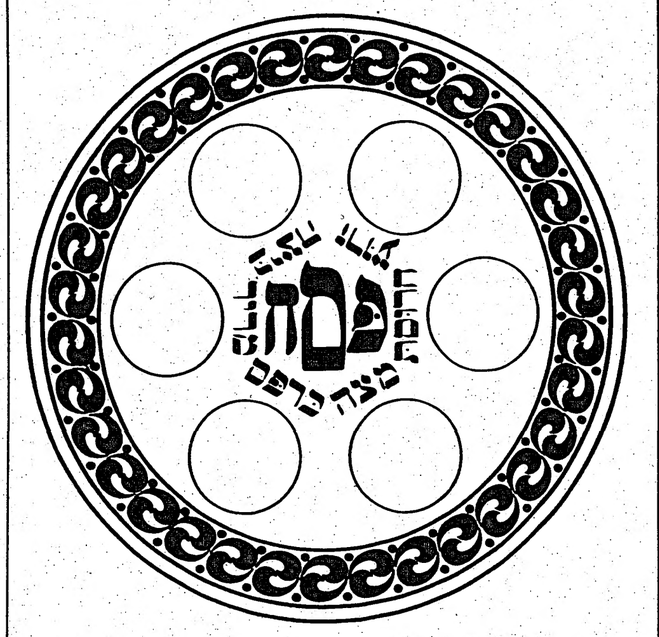

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'But there must be easier way to prepare,' she says

PESACH IS ISRAELI HOMEMAKER'S FAVORITE FESTIVAL

By MARCIA KRETZMER

JERUSALEM —

Every year I promise myself it's not going to happen. And every year it happens just the same: I get into a total panic and frenzy as Pesach approaches.

Each year, barely on speaking terms with my family, and on the verge of a nervous breakdown, I sit numbly at the Seder table, scratching the chafed and reddened skin on what is left of my hands, as I say between clenched teeth: "Once we were slaves in Egypt, now we are free ..." Free!

And yet I'm not being perverse when I say that Pesach is my favorite festival. And yes, there is something satisfying about that spare, austere, scrubbed look, when everything is absolutely pesachdik. I'm only saying there must be another way to do it.

Carmel wine, an increasingly popular Israeli export, comes off assembly line.

Baking matzos in the old fashioned way is this baker's forte and specialty.

I am in no position to hand out free advice, as I have never managed to keep both kosher and sane at the same time. But as the fruits of a bitter set of experiences, I do know that (a) one should not take on too much, and (b) one should make one's preparations well in advance.

This can of course, be taken to extremes. I know of one family in Toronto, which is Pesachdik two whole weeks in advance. Unfortunately this necessitates their having to live in the cellar like troglodites until the festival begins. They are only allowed to enter the rest of the house on the strongest of pretexts.

Well, we don't have a cellar, and life has to go on more or less normally. Neverless, it is frustrating at Purim, to see trays of **hametz** entering the house. I watch in despair as cookie crumbs turn up on window-sills and pretzels disappear down the sides of armchairs.

The worst part is the kitchen, and this is where the frenzy really mounts to a crescendo. Bits of hopelessly-encrusted stove lie all over the floor, as, half-anaesthetized with ovencleaner, I get to grips with the obstinate corners.

At this point, one is certain to get visitors, who will raise incredulous, well-bred eyebrows at the chaos, while they inform one how far ahead they are with their own Pesach preparations.

It helps to lighten the mood. Keep the songs and music you like going full-blast on radio or record player as you work. And have someone around to provide things to nibble on when the going gets hard.

One friend in Toronto, adds a gay note to the whole proceedings. Having sealed the hametz in closets for the duration of Pesach, she ties the closet handles together with little pink bows.

I'm usually in a more macabre mood, and take out some of my feelings by drawing very scarifying skulls and cross-bones with the word 'hametz' written above them in very black letters, to adorn my cupboard doors.

One thing is essential: both spouses should share the responsibility for the Pesach preparations. There is no good reason for the man of the house to turn up fresh and sparkling to grace the head of the Seder table, while his exhausted wife droops like a death's head at the feast.

But men, it will be protested, **do** have their responsibilities. They have to sell the hametz, burn the remainder. They have to prepare the Seder table, grate the horseradish and make the **haroseth**. Big deal ... particularly when setting the table and making the haroseth are by far the most pleasant parts of the whole proceedings. Think about it, husbands.

If you are really enthusiastic and well-organized, and have a kasher-le-Pesach oven, you will probably want to bake for Pesach. In Israel, there is very little alternative, as it seems to be a point of honor among most bakers here, to demonstrate their **kashrut** by producing cakes and cookies that both look and taste like hard-packed sand.

My mother bakes these delicious little meringues for Pesach, and they are such favorites with the family that we eat them all year round. They are very elegant served with after-dinner coffee. My mother tells me that the chocolate for this recipe must not be grated but should be chopped into tiny pieces. "You need a chopping board, a serrated knife and lots of patience," she says.

All ingredients given here are assumed to be kasher-le-Pesach.

Copyright Marcia Kretzmer 1975.

CHOCONUT MERINGUES

1/4 lb. plain chocolate
1/2 cup confectioners sugar
1/2 cup dessicated coconut
2 egg whites

1. chop the chocolate into tiny (1/4" or less) pieces
2. whip the egg whites until stiffly peaked, add the confectioners sugar carefully, then fold in the coconut. Finally, add the chocolate
3. drop heaped teaspoons of the mixture onto greased cookie sheets. Bake in a preheated oven at 325° for 25 minutes. Remove quickly and cool on a baking rack. Yield: about 30

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'Shabbat Shalom!

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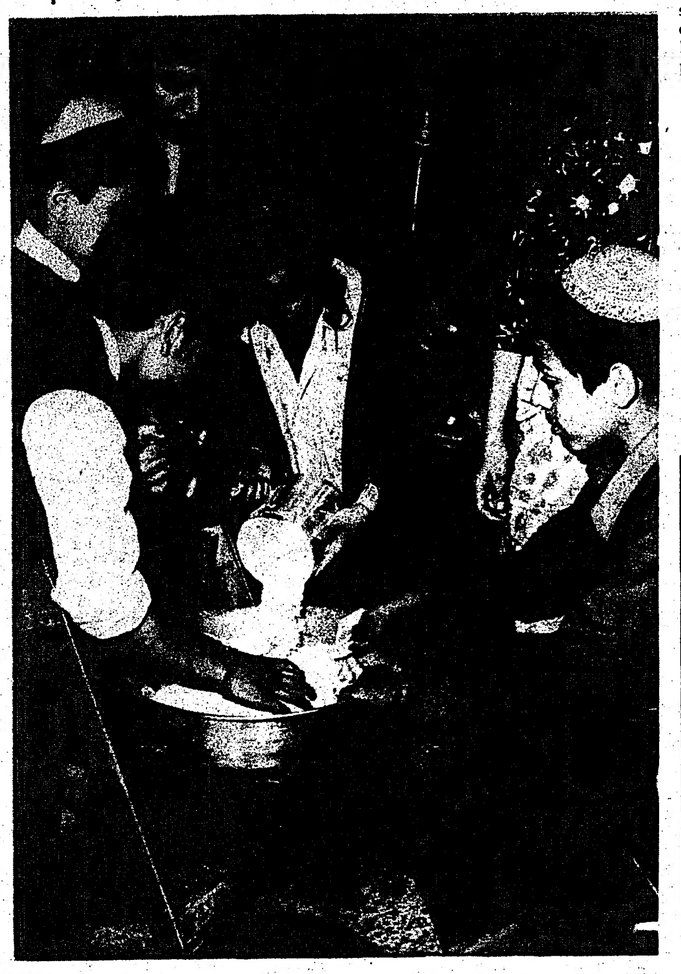

Religious children preparing the dough for the Passover matzos. (IPPA photo)

The Passover table this year will have a special centrepiece prepared by the United Jewish Appeal and posing a Fifth Question: "What more can we do as individuals and as a family to help ensure the survival of our people in Israel and Jews everywhere?" Writer Marcia Kretzmer says both spouses should share the responsibility for preparing the Pesach meal. As usual, she offers a recipe.

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3 cups sifted all-purpose flour
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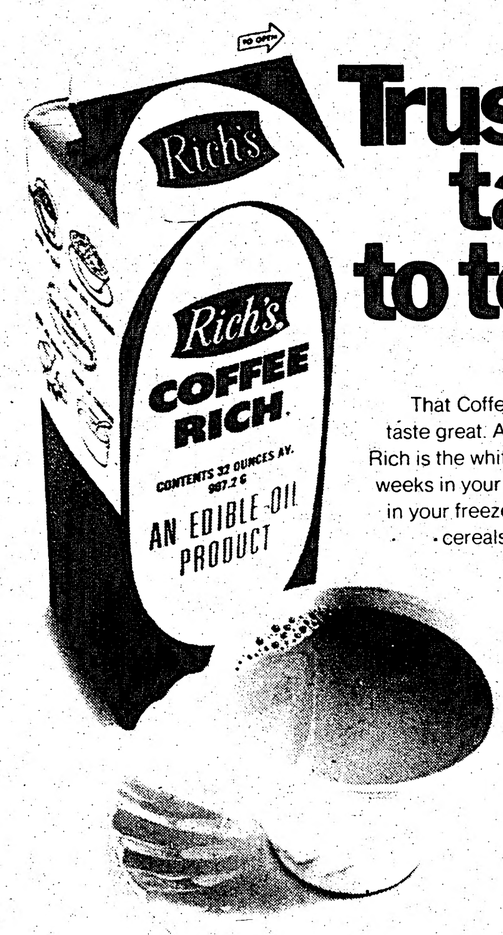
1/4 teaspoon salt
1 teaspoon ground cinnamon
1/4 teaspoon ground ginger
4 eggs
1 cup sugar
2/3 cup MAZOLA Corn Oil
1 1/2 cups liquid honey
1/4 cup strong tea, cooled
1/4 cup orange juice
1/2 cup chopped nuts
1/2 cup raisins

Sift together flour, baking powder, baking soda, salt, cinnamon and ginger. Beat eggs with sugar; gradually beat in corn oil and honey until completely blended. Add flour mixture alternately with tea-orange juice mixture. Stir in nuts and raisins. Pour into ungreased 10-inch tube pan. Bake in 350 degree F. oven for 15 minutes; then reduce heat to 300 degree F. and bake for 1 hour or until cake tests done. Invert pan immediately and cool cake completely before removing from pan.
(not a Passover recipe)

HAPPY PASSOVER



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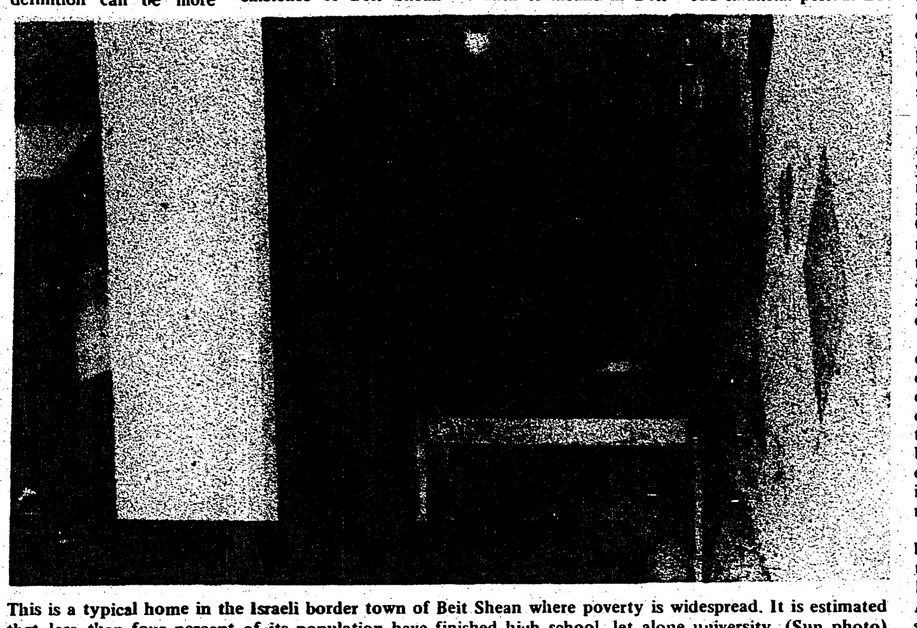
New community centre slowly overcoming parental opposition

By Greer Fay Cashman

BEIT SHEAN — Webster's dictionary defines poverty as a lack of means. There are few places in Israel where this definition can be more aptly applied than in Beit Shean, a development town on the Jordan border.

Few people outside of Israel were aware of the existence of Beit Shean prior to the November, 1974, massacre by Arab terrorists, when the town suddenly leaped into the headlines of the international press.

Lack of means in Beit Shean is more than a matter of finance. People who are equipped with academic or vocational degrees and certificates can usually overcome a bad financial period. But in Beit Shean, less than four percent of her 10,000 residents finished high school, let alone university.



This is a typical home in the Israeli border town of Beit Shean where poverty is widespread. It is estimated that less than four percent of its population have finished high school, let alone university. (Sun photo)

An average of 400 children per year are enrolled in the first grade of school. Of these, perhaps two percent will complete 12 years of schooling.

The problems in giving the children of Beit Shean an education extend beyond the pocket. The vast majority of the Beit Shean population are people of Oriental background who received little schooling in their countries of origin and who have little or no appreciation for the value of education.

So long as their children can read and write, the citizens of Beit Shean consider them to be sufficiently educated. Trying to persuade them that basic literacy is not enough, is a time consuming, heartbreaking, soul-rending problem.

In an attempt to create a better climate for education, the Israel Education Fund of the United Jewish Appeal set up a high school with an adjacent community centre and library.

But as Shaul Lilach, director of the community centre, explains: "Building a school does not solve educational problems."

Schooling in Israel is free until the ninth grade. Even so, a large number of Beit Shean parents remove their children from school before they reach the ninth grade. They send their children to work in order to supplement the meagre family income.

During the day, when the children are away at school, the counsellor concentrates on the parents, teaching Hebrew to the mothers, who over a period of 15 or 20 years have not yet learned to master the language; teaching home economy and hygiene and subtly imbuing them with the concept that their children deserve a better chance in life.

Once the barriers of hostility have been broken down, the parents respond more favorably to the programs offered by the community centre and allow their children to attend the various clubs located within its building.

There are still other families to reach and other hostilities to be overcome. It will take time. Lilach estimates it will take some 15 years before the program can be termed really successful.

In part, this is due to lack of manpower. To implement a proper educational program with a full potential for success, Beit Shean must have 350 resident teachers and counsellors.

Most of the teachers come from outside Beit Shean, from Haifa and Afulla and neighboring kibbutzim and moshavim. The cousellors are usually volunteers from America who have come to give one year's service to Israel under the auspices of Sherut La'am (Service to the People) a program of the Youth and Hechalutz Department of the Jewish Agency.

Thus the people of Beit Shean have few permanent professionals in whom they can place their confidence. Cognisant of the urgency of remedying this situation, the Jewish Agency is planning to open an Absorption Centre in Beit Shean in the hope that new immigrant academics will elect to stay in the town after their initial absorption period. Lilach welcomes this idea with enthusiasm. "We need 350 teachers here to service all our needs" he says. "We don't want to have to rely on transitory teachers. If we get enough new immigrants, (and we've had very few since 1963) then we can set up new industries which will attract technicians and engineers to settle here with their families. This will give a greater incentive to the people of Beit Shean."

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University aims to improve medical care by producing patient-oriented physicians

By NECHEMIA MEYERS

REHOVOT, ISRAEL — Despite having the world's highest ratio of physicians to patients (about three per 1,000), Israelis are still not satisfied with the quality of medical care they receive. The reason is not difficult to ascertain. Israel's best qualified doctors, graduates of her own medical schools, cluster around the academic medical centres and their affiliated hospitals, working as specialists and researchers. The neighborhood clinics, where day-to-day medical care is dispensed, are mainly left to old-timers and new immigrants who, being cut off from hospitals and research centres, tend to practice out-of-date, conveyor-belt medicine.

Dr. Moshe Prywes, a dynamic medical educator who is now president of the Ben—Gurion University of the Negev, has set out to break this vicious circle by creating a new type of medical school at the university, one which, he hopes, will create a new type of patient-oriented doctor.

Many aspects of the school — which has just enrolled its first class of 34 students, two of them Arabs — are strikingly novel. For example, the school's program calls for students to work in clinics and hospitals, under the supervision of special tutors, starting with their very first year.

Internship will also be handled in tradition-shattering manner. Instead of becoming interns at the end of their studies, the fledgling medicos will spend a full year working in the field, albeit with limited responsibilities, midway through their course. Afterwards they will return to their formal curriculum, better able to concentrate on the subjects that satisfy their specific needs and interests.

The medical school at Ben—Gurion University, unlike others in Israel, will play down basic biological research, emphasizing instead research related to the health problems of the community. While not in any way denying its importance, the directors of the new school advise would-be students who are primarily interested in basic research to enroll elsewhere.

This same philosophy is reflected in the selection of faculty, which includes men who have never written a scientific paper in their lives. In Dr. Prywes' opinion, physicians who have proven themselves as lecturers and clinicians are as qualified to be professors as are research-oriented MD's with dozens of papers to their credit. And if the professors are primarily patient-colleagues succeed, their students, Prywes says, will probably follow.

The new medical school is slated to be the axis of a regional health care scheme for the entire southern half of Israel, a 4,000-square-mile area with a population of some 350,000. Among its central features is a plan whereby all clinicians in the region will be attached to hospital departments (where they will spend one month each year), while all hospital specialists will also work regularly in community clinics.

This scheme, which symbolically calls for the director of regional medical services to serve also as dean of the medical school, has yet to be implemented, and may still be torpedoed by vested interest groups trying to retain control of their network of clinics. Moreover, it will take many years to determine whether doctors trained in Beersheba are really more patient-oriented than those trained in Jerusalem, Tel Aviv or Haifa.

But if Dr. Prywes and colleagues succeed, their example is likely to be emulated in many other countries where the patient remains low man on the medical totem pole.

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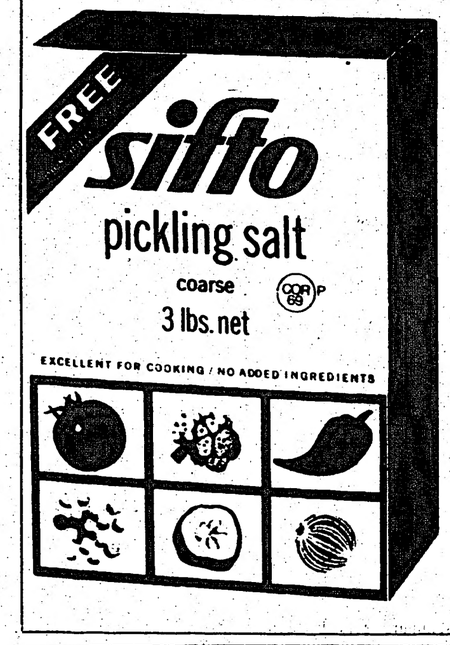

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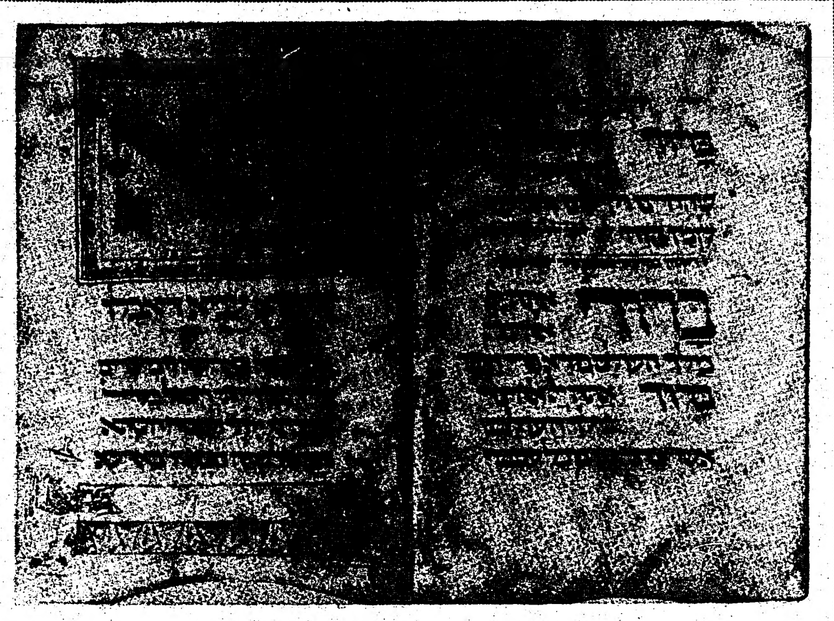

Two pages from the Birds' Head Haggadah, an illuminated manuscript, circa 1300.

Community is basic tenet of Judaism, says rabbi

By RABBI DAVID KIRSHENBAUM

LONDON, ONT. — The community, a group living together, holds a most important place in Judaism. To the community with its interrelations and collective activities, the Almighty gave His Torah. Indeed, the individual in fulfilling his personal Jewish obligations depends on the community and its institutions. There is much in Judaism that you cannot observe in isolation.

The Hebrew word for community, 'Tzibbur' is composed of three letters which respectively become the words 'Tzaddikim' righteous ones, 'Benunim' middle ones, those who are in between or average, and 'r'sha'im' the wicked. The community is made up of all those types and classes of individuals. When you work in the community, you must accept all those people and remember that not all the people are saints, nor are they all villains. It takes all kinds of people to form a community. We should bear this in mind, and make allowances for the human material with which we are working.

Working with great numbers of people is not an easy matter, for people are not always pleasant. It is easy to love humanity, but sometimes extremely difficult to love people. We therefore, must look beyond their individual peculiarities and judge them according to their character, education, upbringing and general conduct.

Our great sage Hillel's thought, "do not separate yourself from the community" meant to say that the individual should keep in step with the community, to participate in its efforts, rejoice in its happiness, and mourn in its tragedies. Never be conspicuous by doing things which are out of joint, inappropriate, at variance with the activities and feelings of the community.

It is wrong to regard yourself as 'me' on one side of the fence, and the community as 'them' ranged on the other side. You are part of 'them'. The problems of the community are as much yours as they are your neighbors. The Talmud tells us that the man who separates himself from the community in time "of its distress," he will not see the consolation and cheer of the community. If you do not participate in our members' sorrows, you cannot expect to share in their joy.

Vladimir Jabotinsky, founder of the Zionist Revisionists, once said, "when you cut a man's foot and he doesn't scream, it means that the foot is paralyzed, that the person is not fully alive, part of him has died." If a Jew anywhere in the world is suffering, and we do not feel it and scream in pain, it implies what a paralytic insensitivity, a creeping death has started to set in. But if a limb is dead within you and you do not feel its pain, then you cannot feel its pleasurable sensations either.

It is the community who builds and maintains an invaluable reservoir, repository of knowledge, wisdom and spiritual values. It is the community who possesses and transmits the precious tradition of past Jewish generations.

Moreover, culture and civilization as we know it, would be impossible if we lived as hermits, in total isolation and total self-reliance. Through the organization of society, each of us can enjoy the fruits of the co-operative work of myriads of his fellows. If, for some reason, a man isolated himself from the community, he should be reminded that perhaps in the near future, he will need the community, the organization, the synagogue that he now ignores. Whether he knows it or not, he should realize that he benefits indispensably from the activities and contributions of countless others.

Our sages have praised the dedicated worker in the community. They said all who work for the community, and the people who work the Almighty will account worthy of great reward, but they also warned that the leader or worker in the community, if he achieves success in his accomplishments, he should not bask in glory, saying fatuously, "see what I have done." You certainly have played a part in the achievements, perhaps yours was a key role, you may have been a catalyst, but think honestly and carefully, and you will realize that many factors contributed to your successes.

Sabbath morning after the Torah reading we offer a special prayer for all those who occupy themselves with the needs of the community. There are certain legitimate needs of the Jewish community which the requirements according to Jewish tradition are clearly established. There are communal leaders who are not concerned with the religious needs of the community; they are often concerned about the things the community doesn't need. Therefore, our prayer of 'mi sheberach' Sabbath morning is for those qualified public servants who work in faithfulness, for the sake of Heaven, for the proper needs of the community. May the Almighty reward them.

Rabbi Kirshenbaum is a London rabbi and author of several books on Judaism.

Suggestions to make Passover an even more enjoyable holiday given by CJC's Orthodox Division

By CYNTHIA GASNER

Passover is approaching and the Jewish homemaker is filled with mixed emotions.

The days are getting longer and as spring draws near an excitement begins to mount as we think of Passover, the most joyous festival of the year. It captures every member of the family and bridges the generation gap. Yet, there is some slight apprehension expressed by the homemaker as thought is given to preparing the house, cleansing it of chometz, buying kosher l'pessach products and arranging the numerous details for planning a beautiful and memorable holiday.

"Our department tries to ease some of the pressures," said Saul Sigler, chairman of the Orthodox Division, Canadian Jewish Congress, Central Region. "It takes many months of investigation and supervision to guarantee that the products processed for Passover, bearing the COR (Passover) label have been thoroughly checked and measure up to the highest specifications set by our rabbis."

"An extraordinary thing takes place at Passover," he continued. "Many Jews who are lax about kashruth throughout the year, take great care to see that every detail is observed during this holiday."

The phones at the Orthodox Division are busy ringing with questions pertaining to the preparation of Passover.

"Many inquiries can be answered by the local rabbinical authority," said Nachman Shemen, executive director. This is his busiest time of the year and for his staff as well, as they travel around the country giving special supervision for Passover while overseeing local institutions and answering inquiries.

"Rabbis have more shailos in the few weeks preceeding Passover than at any other time of the year," said Rabbi Gedalia Felder, chairman of the Rabbinical Vaad Hakashruth.

Some new products will be on the shelves for this holiday. Local producers continue to add variety to their list of products and many items will be arriving from Israel. Time saving foods and devices along with clearer labelling will ease some of the pressure on the homemaker. This will leave more time for creating and enjoying the special dishes prepared exclusively for Passover that make a wonderful change from the day to day routine.

The Shulchan Aruch, the authorative codification of Jewish law prescribes the requirements of food for Passover.

"To avoid misconceptions," said Rabbi Shemen, "it is advisable to attend one of the Passover seminars held by synagogues throughout the country." They are particularly recommended for young people setting up new households. Along with information on the food requirements the programs include interesting information that will inspire the celebration of our Festival of Freedom and Exodus from Egypt which marked the birth of the Jewish People.

Passover 1975 commences Wednesday evening, March 26th, the eve of Passover starts the fourteenth day of Nisan and lasts for eight days. Its principal ceremony is the seder which usually takes place at home.

Shemen made some suggestions which should make Passover even more enjoyable. He recommends: Start your preparations early enough. Get correct information from your local recognized rabbinical authority. Make sure you have sufficient Haggadahs for everyone at the table and if possible try to make them uniform. Spend a little time preparing the small rewards for the children who participate and for the child who finds the afikoman. Select sections of the Haggadah to be discussed thoroughly suggesting that the young people talk at the seder on freedom, then and now.

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Cynthia Gasner is on the staff of The Canadian Jewish Congress, Orthodox division.

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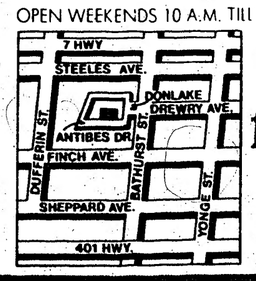

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Passover 5735

'In Israel I felt at home for the first time'

Western pressure helped 'Refusnik' get exit permit

By ROCHELLE CARR

TORONTO —

Each Russian Jew who eventually gains an exit visa has his tale to tell of happenings surrounding that event. One such person, Israel Gohberg, a professor of mathematics who recently visited here, related his story to **The Canadian Jewish News.**

Despite the fact that for 15 years he held prestigious positions at the Research Institute of Mathematics at the University of Kishinev and was a corresponding member of the Moldavian Academy, he had thought about emigrating to Israel for many years but believed it to be impossible.

In November 1973, realizing the risk he took, but motivated to leave because of the anti-Semitism in the Soviet Union and the fact that he had a large family in Israel, he applied for permission to leave for himself, his wife, who is a medical doctor, and their two daughters.

"Actually, I did not feel a lot of anti-Semitism myself because of my high position, but many of my friends were not so lucky," he said.

Three and one-half months later he learned his application was refused because "I would take with me the ideas of my colleagues." This argument lacked logic, explained Gohberg, since it was he that was the head of the department and it was he who originated the department and, in essence, all his colleagues were his students in terms of knowledge.

From that point on, despite the fact that in the discipline of mathematics he has an international reputation in functional analysis, no one in the Soviet Union was allowed to quote him, including his graduate students who were presenting those that needed supportive statements from his work. He was no longer allowed to publish. His elder daughter was expelled from university.

After all this he handed in his resignation to the president of the academy, who told him he would never get permission to leave and advised him to take back all his documents. He responded that it was illegal to keep him in the Soviet Union and that he intended to continue his struggle.

On May 8, 1974 he reapplied, got permission to leave on June 14, 1974 and arrived in Israel on July 29. Gohberg gave several reasons for the suddenness of these events. While in Kishinev he met the special prosecutor of New York State who went to several authorities wanting to know why he was being detained. He also talked to one Jewish and one non-Jewish professor of mathematics, visiting Kishinev, from the University of Toronto, Israel Halpern and Chandler Davis, who also pressured authorities on his behalf.

Gohberg stressed the psychological and practical implications of support from the West for those wishing to emigrate. While in Kishinev he knew of some of his friends who were receiving phone calls from Mrs. Genya Intrator, a member of the Canadian Committee for Soviet Jewry, which, in addition to the National Council of Jewish Women, is focusing at this time on the plight of Jews in Kishinev. There is a large group of "Refusniks" (people who have applied and been refused) in Kishinev, some of whom have been waiting several years, explained Gohberg.

Israel Gohberg—recent emigre from the USSR. (El-Baz)

As for himself, he would love to meet a businessman from England, Gerald Wise, who called him once a week and provided him with much encouragement.

Gohberg, who was willing to take any job in Israel, was deluged with requests from all universities. The 47-year-old professor now teaches at Tel Aviv University. (Unbeknown to him at the time, Tel Aviv University had decided to accept him while he was still in Kishinev).

Presently, he is spending five months in North America as a result of numerous invitations, visiting major universities. In Israel, his elder daughter now attends Tel Aviv University, his younger daughter is in high school and his wife will soon start practicing medicine again.

With his grey-blue eyes shining, he summed up his story by saying, "I am not a religious man, but when I arrived in Israel I felt like I was home for the first time in my life."

Terrorists prompt defence by civilians

By NECHEMIA MEYERS

REHOVOT —

This week I bid farewell to Steve McGarret, Dannie Williams and their various Oriental subordinates on **Hawaii Five-O,** a regular Thursday evening feature on Israeli TV. For every Thursday evening until further notice I will be shouldering an American M1 carbine and helping to patrol the streets of my neighborhood as a member of the Civil Guard.

Recruitment for the voluntary Civil Guard went rather slowly at first, as already overburdened Israelis were not anxious to take on yet another responsibility. But numerous terrorist attacks, some of them in the centre of the country, have convinced people that every neighborhood, indeed every street, must be patrolled.

All this is quite apart from the fact that mothers and fathers now take turns standing guard at the schools where their youngsters are studying. These days, usually several each year, are deducted from the parents' annual vacation, but at least in this way they are brought into direct contact with the schools and their problems. Here in Rehovot, as a result, over 200 mothers and fathers have banded together in an attempt to improve school facilities and institute curricula reforms.

The current situation has also brought demands for reforms in the economic sphere, and even a limited readiness to slaughter sacred cows in the interests of productivity. Officials of the government, Histadrut Labour Federation and the Manufacturers' Association — who recently launched a joint productivity campaign — have pointed out that every one percent increase in productivity means another $100 million of exports, a major consideration at a time when Israel has a multi-billion dollar deficit in her annual balance of payments.

Every self-respecting newspaper now has its economy page featuring readers' suggestions for saving money. A typical page this week contained information about purchasing fruits and vegetables directly from farmers at bargain prices, a plan for modifying household heating installations so that they could burn scrap wood (usually thrown out by carpentry shops) instead of expensive kerosene and, finally, directions as to how lemon rinds could be used in place of commercial powders to clean and whiten sinks.

Newspapers and the electronic media are also featuring exposes of waste or supposed waste by public bodies. Long standing parties are being called into question, including the sabbatical leave of university professors (which costs Israel an estimated $10 million a year in foreign currency).

The academics, not very enthusiastic about the suggestion, point out that sabbaticals are not luxurious junkets, but part and parcel of their professional careers. Israel being isolated from the rest of the scientific world — as if, in the words of Weizmann Institute President Israel Dostrovsky, she were an island in the Pacific — her scientists urgently require contact with their colleagues in Western Europe and the U.S. Otherwise, they may fall behind, to their own disadvantage and to the disadvantage of their country.

Nevertheless, some professorial voices have been raised in favor of the proposal, and some individual savants have decided to postpone their own sabbaticals, though not always for economy reasons.

One distinguished researcher, scheduled to spend next year in the U.S., said he wouldn't be going because of the situation.

"With things so tense, and the possibility of war so real, I wouldn't have been able to concentrate on my work in Berkeley, while my children and friends remained in Jerusalem. My sabbatical," he concluded, "will just have to wait until the situation becomes quieter, and God knows when that will be."

GOOD SAMARITAN

Passover with a difference. High priests of the Samaritan community in Israel lead followers in Passover holiday praying rituals. (Israel Sun photo)

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'Our best Jews are in Israel,' laments Irish communal leader

By SOLLI MARCUS

DUBLIN —

"Our best Jews are in Israel. How do you expect to find top quality leadership in the Dublin community?" Twenty-six year old Alan Benson, very much involved in community life, feels strongly about what he describes as the signs of disintegration which could, in the not too distant future, threaten the survival of Jewish life forms in Ireland.

However, this is not the only problem — a Jewish population of approximately 5,000 after the World War II has shrunk to 2,700 and Jewish immigration into Dublin has stopped. Many young professionals are now leaving because there is no work for them. Whole families have upped and gone to Israel, Canada and England.

Faye Mosely, aged 24, raised another issue, that of patriarchal and matriarchal attitudes of the adult community to its youth and young adults: "We started JYVES (Jewish Youth Voluntary Service) so that we could have at least one organization which the younger generation could run."

About half the community's youth are organized, the other half drift and there is an increased incidence of intermarriage. Jewish students from the United States and Britain have little contact with the community. There is a community council, but both adults and youths whom I met complained that it was unrepresentative, weak and when it did make decisions, tended to steamroll.

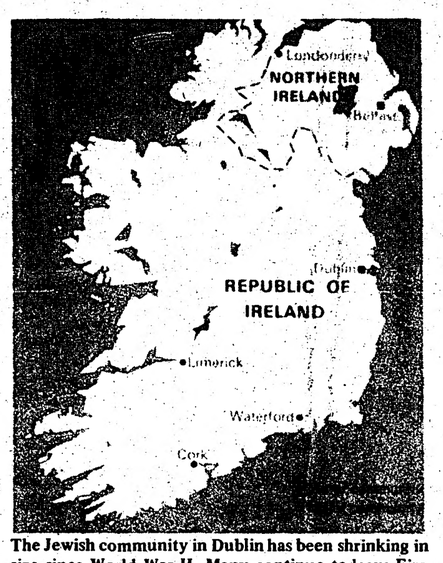
The community supports five Orthodox synagogues and nobody has the courage to close one down, although they are far in excess of the community's spiritual needs. The Liberal synagogue, which is ignored in the Irish Jewish Year Book and not represented on the Community Council has the usual problems facing Liberal or Reform in a community where the chief rabbi, although head of the Orthodox section, nevertheless represents the whole community. Many young people criticise the chief rabbi for his lack of personal contact with them.

There is no overt anti-Semitism in Eire, although there have been one or two recent incidents which caused concern but which were condemned by the general community.

The weakening of the Catholic Church in education has been a contributory factor to greater toleration — but there are clubs that are not for Jews. On the other hand, many Jews are prominent in Irish life.

Whilst I was there, the President of Eire, Gearbhall Uas O'Daligh, attended the funeral of Harry Kernoff, the painter, at the Jewish Cemetery at Dolphins Barn. Kernoff, born in London, had lived in Dublic for 60 years and was described by the **Irish Times** as one of the best known figures of Irish art for over half a century.

Like all the EEC countries, Eire backed the common approach to the Middle East in requiring Israel's withdrawal from territories occupied since 1967 and the support for the legitimate rights of the Palestinians. Colonel Barnworth, an Irishman, commands the United Nations observers on the Egyptian and Israeli sides of the Suez Canal.



The Jewish community in Dublin has been shrinking in size since World War II. Many continue to leave Eire for Canada, Israel, U.S. and the United Kingdom.

On the other hand, Eire and Israel have decided, after many years without formal contact, to exchange diplomatic representatives and this has been warmly welcomed in both the Jewish and general community; some informed circles attribute the change to the Vatican's efforts to improve relations between Jews and Christians.

What about the future? Strengthen the leadership, was the chorus of both young and old. Provide a proper youth centre with professional leadership, suggested Alan Benson. Raise more funds for home needs, demanded Faye Mosely. Dublin has a good fund-raising record for Israel, but apparently there are a few very rich families who contribute very little.

Despite the fact that the Herzogs and the Cherricks and many others now live in Israel, Dublin's shrinking community has built up and still retains a rich organizational apparatus, but it lacks the dynamism required in 1975, and it is suffocating its young into submission or emigration. There is considerable talent in the younger generation, as demonstrated by their magnificent organisation and hosting of the UJS (Union of Jewish Students) Conference in December. But the adults were hardly aware that in their midst were a hundred Jewish students from England and Scotland, debating the future of the Anglo-Jewish community, Israel and the world.

True, the Chief Rabbi and others attended the opening of the conference by the Irish minister of education, but apart from a handful of young students and two or three adults who raised money and organized the conference, the event passed Irish Jewry by.

It is symptomatic of a self-imposed isolation which puts a depressing question-mark against the community's future; after all, Dublin has grown to a city of 800,000, whilst its Jewish community has declined. Like many other small communities, the fault lies not only with them but in the failure of nearer and larger communities to provide stimulation and better lines of communication.

Attitude of Catholics residing in Israel range from mixed to militant, writer says

By GERALD NOEL

With memories fresh, if hardly fragrant, of the Capucci affair, it might seem at first sight an inauspicious moment to talk about Christians in Israel. But the need for candor and reality is surely all the greater at times of unusual stress.

During two visits to Israel in the course of 1974, I was fortunate enough to visit almost every part of the country. Though fascinated by all I saw and experienced, I wanted to take particular note of the attitudes and activities of fellow Roman Catholics in Israel.

Just before the 1967 Six-Day War, Christians in the country numbered about 65,000. The war added a further 11,000 from Eastern Jerusalem, plus something like another 35,000 from Bethlehem and other towns in Judaea, Samaria, the Gaza Strip and Sinai. There are thus altogether about 110,000 Christians now living in Israel, (say 3% of the total population), of whom roughly half are Catholics.

The latter in turn are sub-divided into Greek (26,000), Roman (27,000) and Maronite (3,500) Catholics. Such sub-divisions are important, not least in terms of nationalist sentiment, for the Greek Catholic (sometimes called Melchite) Church is almost wholly Arab and anti-Israel. This is the sad truth which candor compels one to face; and the notorious Archbishop Capucci was leader of this group for the Jerusalem area.

There are of course honorable exceptions, most notably Bishop Raya of Galilee who resigned his post as leader of the Greek Catholics in northern Israel in disgust not so much over Capucci's activities as such (since these would disgust any reasonable person in any event) as over the attitude toward them of the Beirut-based Church Synod and the anti-Israel Greek Catholic Patriarch, Maximos V, (formerly Bishop Hakim of Galilee), who resides in Lebanon.

Writer Gerald Noel found attitude of Greek Catholics in Holy Land to be anti-Israel while the Roman Catholics ranged from neutral to militant although he did emphasize there were many notable exceptions. (Israel Govt. Tourist Office)

Lest any of this should appear to let the Vatican "off the hook," if must be stressed that the Greek Catholic Church is in full "communion" with Rome; it was thus open to the Holy See to make a mammoth and unequivocal condemnation of Capucci-like activities. But such condemnation never came. (The vexed questions surrounding Vatican Middle East diplomacy and the real reasons why the Holy See does not diplomatically recognize Israel — or Jordan — are too complex for consideration here).

Attitudes among "Roman" as opposed to "Greek" Catholics — that is those following the Latin rather than Melchite rite — are more mixed and, to some extent, "neutral" as far as Israel is concerned; but unfortunately the many Arab Christians within this generally more international group contribute to a measure of latent, if not necessarily militant, anti-Israel sentiment. That nationalism should thus infect a faith which preaches brotherhood and peace is, of course, the tragedy that baffles and saddens one most.

Here again, however, and I think in far greater numbers, there are some very notable exceptions, and with some of these I was lucky enough to be in close contact. And if not numerically, but at least in terms of prestige and influence, these are the people who seem to represent the most valid Christian witness in the state of Israel today.

They include most of the Franciscans, Carmelites, etc., who are in charge of the Holy Places and other Christian centres — such as at Mount Carmel in Haifa — and most of the academics; though I fear I had grave misgivings about the old fashioned and discredited interpretation of scripture (in terms of Jewish-Christian relations) still seemingly still favored at the prestigious Ecole Biblique in Jerusalem. (And the fact that the Latin Patriarch in Jerusalem does not even deign to answer official invitations from the Israeli president leaves a very nasty taste in the mouth).

On the credit side there is, among other things, evidence of a much more enlightened attitude toward the supposedly prosletyzing duties of mission-

Cont'd on Page 9

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Some Jews of obscure origin remain but Polish dream fulfilled

By E.S. MADANES

"Poland without Jews," the dream of the Polish National-Democrats (the equivalent of the German National-Socialists), is fulfilled.

Officially, there are still about 5,000 Jews left in Poland; unofficial sources (anti-Semitically biased) quote figures as high as 15,000-20,000.

Probably the truth lies somewhere in between, but these people are no Jews. They are shadow-Jews pointed out by Poles as Jews, crypto-Jews, the Polish version of Marranos.

They themselves do not acknowledge their Jewishness and delude themselves that the Poles accept them as their own, an impossibility in a country where all the religious traditions and ancient superstitions about Jews still survive and are widespread among the masses of the population.

Jews remain in Poland for all kinds of reasons. The majority are people whose bonds with Polish culture go much deeper than their Jewish roots. They were not admitted into Polish society through the front entrance in pre-war, semi-feudal Poland. Then they tried through the back door to enter via the Communist sanctum.

They had almost succeeded when Khrushchev and Gomulka and Gen. Moczar intervened to remind them of their Jewishness.

Few Jews remain in top positions, but some have survived all the purges. Those who were sacked and were unwilling to emigrate are not treated badly, receiving good (in Polish terms) retirement pensions and all the benefits due to the Old Guard.

There are still some Jewish professors at the universities as well as scientists, doctors and lawyers. In their majority, they are non-party as are most of the Polish intelligentsia.

Today, Jews in Poland are no worse off economically than the rest of the population. But they feel frustrated and rejected because so many were compulsorily retired when they could still be productive and of use to the country.

In some fields, Poland still suffers the loss of the scientists, scholars and other specialists who emigrated to the West in 1968.

It is difficult to write about a "Polish Jewry." Those who remain are spiritual skeletons, without any spirit or national soul. There is a Jewish Cultural Association which publishes a paper in Yiddish. But this carries government propaganda and is not read by anyone.

The only productive activity of this organization is that it provides a livelihood for its appointee leadership and its few employees.

One organization which is doing much good work is the Jewish Historical Institute, although it has not got enough funds for its very important activities in collecting documents appertaining to Polish Jewish history and gathering ancient relics dug from the ruins of the ghettos and bought from Poles who found them and have preserved them until now.

The gallery of paintings and sculpture by Jewish artists has grown gradually over recent years. The only regret of some is that the government adamantly refuses to allow the transfer of all these treasures and heirlooms to Israel. In line with this attitude the building of the Jewish Historical Institute is now being rebuilt and redecorated. Similarly, the synagogue at Grzybowska Street is being restored.

The Yiddish theatre performs three times weekly and the standard of its productions is such that it is filled to capacity every evening — almost entirely by non-Jews. Its funds are provided by the government.

According to some, all this is done to counter the unfavorable (for the Poles) reports spread among Jews abroad of life in Poland. Partly, also there is an eye to Jewish tourism from abroad.

The synagogue (now museum) in Cracow associated with the Rema Hakadosh (Rabbi Moshe Isserless) and his mauseleum have been rebuilt and redecorated by the government. The museum is filled with religious and other Jewish relics collected all over the country.

(It is a curious fact that Poles have lately established a new industry — to copy Jewish antiques and sell them as originals "found under the ruins of Jewish communities" to unsuspecting tourists).

The only Jewish "heirlooms" which remain neglected and deserted are the cemeteries. Even the old cemetery in Warsaw, with its avenues of the most illustrious names in Jewish history, remains without supervision or care. The Jews who still care are too old to do anything about it. The others do not know very much about their ancient past — or pretend not to know. Nobody has even troubled to approach the government for a grant to help with maintenance.

Official circles vehemently denied any plan to liquidate the cemetery. Apparently there was somewhere in the planning committee of Warsaw Town Council a scheme to build a road through the cemetery, but this was abandoned following cries of outrage in Poland and abroad.

Many Jews and even non-Jews in Poland suggested that a foundation should be organized to deal with the question of abandoned cemeteries. The World Federation of Polish Jews and the Polish Jewish Landsmanshaften might usefully consider sending a delegation to investigate the state of the cemeteries and to organize their care and supervision on the lines of the War Graves Commission.

There is also a suggestion that Polish Jewry should follow the example of Spanish Jewry during its exile when the departing Jews took with them the gravestones of their families. Historically important headstones might well be removed under some agreement with the authorities. The time is ripe for some such action.

Poles are concerned that the waves of tourists rolling to Moscow for the Olympics and before should also flow through Warsaw and Cracow. They could prove amenable to a concerned Jewish approach in this changing situation.

These men, remnants of the dying Jewish community in Poland, are members of the shoemakers' co-operative. Pre-World War II Poland had three and a half million Jews. Today there are no more than 5,000.

COMMUNAL SEDER

Jews in Warsaw take part in a communal seder with Israeli Consul Rehavam Amir in 1960. Many Jews remaining in Poland were forced to retire early from jobs.

History becomes lifelike during visit to Bethlehem

By MAURICE CARR

I started out from Tel Aviv at dawn, when the blustering sea and the stolid piles of buildings alike glowed ruby red and emerald green. Alone, the seagulls flying high beneath low-hanging clouds were raven-black. An hour later I was driving through Jerusalem in broad daylight.

Another 10 minutes, and I am entering Bethlehem. I am here on humdrum business, to have my car re-upholstered. A Jewish taxi-driver advised me, "go to Bethlehem — we all do — for work done well and cheaply, while you wait."

I had my qualms, but I talked myself out of them. Do I not pray for friendly commerce with my Arab cousins? So when I have the opportunity, I must not deprive myself of it. What if, by chance, a Palestinian terrorist bullet or hand grenade should get me? Would I be an unlucky bargain-hunter or a martyr of co-existence?

My uneasiness melts away like mist in the morning sun as I follow the winding road into hillside Bethlehem. To the east, beyond the line where the rock-strewn Judean hills drop down to the Dead Sea, rise the dark Moab mountains, topped by what seem to be not quite finished pyramids. From there, Ruth is on her way to glean in Boaz's cornfield and to lie at his feet. And in the wilderness, within sling's reach, the shepherd boy David is fighting off a bear and a lion; he seizes the beast by the beard before slaying it. To read about these things in the Bible is all very well. But now that I am in Bethlehem, seeing is believing!

Amid the motor traffic — the Bethlehemites have a penchant for big American cars and Mercedes-Benzes — there trots a white-haired donkey mounted by a white-robed peasant. The rider's dangling legs swing sideways in time with the back-and-forth flopping of the donkey's ears.

In an arched doorway stands an old man in trousers with a pouch ballooning under the groin — a pouch to catch the Messiah, for the Messiah is liable to be born at any moment to any faithful Mohammedan. But most Bethlemites are Christians, the advent of whose Saviour, 1975 years ago, is celebrated by the many churches of different sects, the monasteries, the mission schools, the hospitals, the orphanages and other ecclesiastical institutions studding the town and its environs.

The stone facades of the houses have the same anemic complexion and, yes, the same secretive mien as the nuns and monks. Saintliness exists to smother sinfulness.

The car upholsterer charges more than I expected, but he's not to blame if I don't know how to haggle. In his pidgin-Hebrew he assures me he will do a buba (dolly) job, and he calls me habibi (darling).

I wander up and down steep alleys. I roam through King David Street and Abdel Nasser Street. Star Street has a Star Pigs Butchery. Little girls in trousers are playing hopscotch on squares chalked with Arabic numerals. A tethered sheep bleats.

From an upper room sound the thwacks and the agonizing howls of a child being thrashed. An oft-repeated street sign invites me to visit an Old Bethlehem Home. It is an exhibit run by the Arab Women's Union, showing how a middle-class family lived 100 years ago. Four whitewashed rooms, vaulted. In the first stand a bridal pair in wax, she with a coif on her head — a fashion brought in by the Crusaders — and he wearing a multi-colored turban.

Next, the living-room with a legless couch for the master, flanked by a hubble-bubble pipe, a coffee-pot and cups for guests. In a communicating room, mattresses are tucked away in niches by day and laid out on the floor by night. Last, the kitchen with its hand flour-mill, its bread-oven, its jars for home-made wine, olive oil, spices, dates, raisins, its single platter from which all eat, and its indoor well.

There is a chamber-pot for baby. For the adults there is the great outdoors.

"Was life more peaceful in those days?" the lady curator echoes my question. "Not really, except that there was no radio to report all the violence. Look at those locks. Why are they so heavy, do you think?"

In the Church of the Nativity, a young priest is removing the lamps of pure gold that were hung up for Christmas. Nimbly he climbs and descends a ladder, his black vestments billowing, his black beribboned pigtail bobbing under his black Greek Orthodox headgear. He moves so swiftly, he appears to be not one man but a host of angels such as Jacob saw in a dream. Down in a grotto, pilgrims on all fours kiss the flagstone under a crib containing, in a glass case, an infant doll naked but for a loincloth.

Emerging into Manger Square, I find myself confronted by a newish mosque. No synagogue. A single Jewish soldier with a rifle stands guard on a wooden platform. Tourists are so few and far between, that most of the souvenir shops are closed, with shutters down. But those that are open resound with the cry "Welcome!"

I go into one store which has, among its olive wood statuettes of Christian figures, a David and a Moses and even a Torah-bearing Chassid in a fur shtreimel. The storekeeper, who has equally perfect French and English, tells me he was once a schoolteacher, but grew tired of being "always on the stage — you can't even properly blow your nose — in front of the kids."

I tell him I am a Jew from Tel Aviv. "Peace?" he says. "We have numbers and we have oil, but you have strength. Yasser Arafat is not against you, you misunderstand him." This I cannot easily buy. So I purchase a beautifully embroidered blouse for my wife and an olive wood jewel-box inlaid with a picture of a sheikh on camelback, followed by a slave carrying a huge burden on his head.

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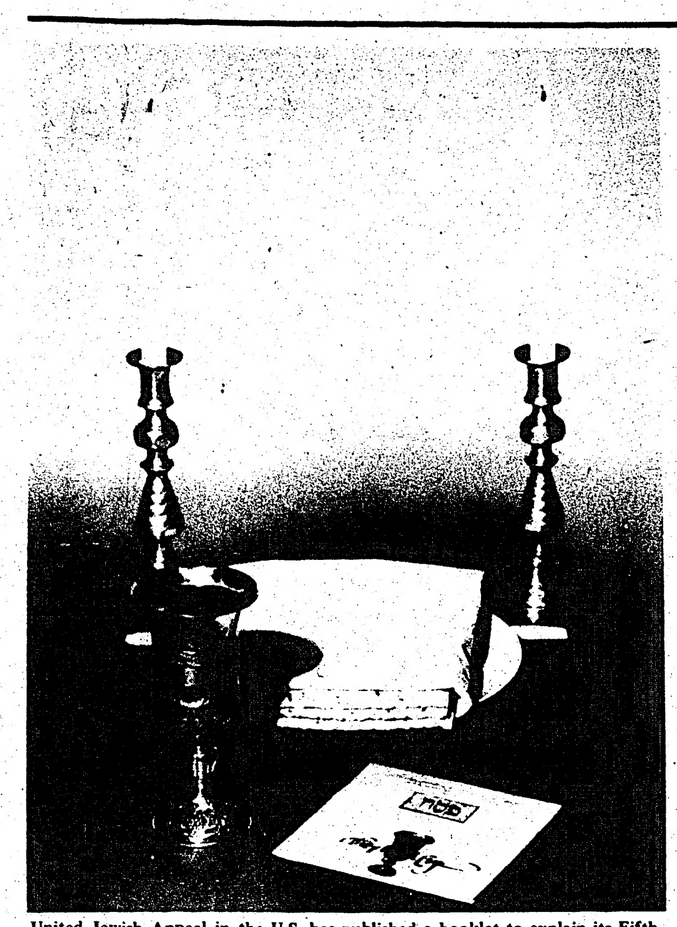

United Jewish Appeal in the U.S. has published a booklet to explain its Fifth Cup' program. Elijah's Cup program calls for freedom for Jews throughout world.

Fifth cup program created for Pesach holiday by UJA

NEW YORK —

The United Jewish Appeal has created a special Passover program entitled "The Fifth Cup," which provides the American Jewish community with the means to express its determination that freedom and dignity be preserved for Jews in Israel and throughout the world.

Traditionally, there are four cups of wine consumed at the Seder, and it has become the custom to set aside a fifth cup — the Cup of Elijah — which remains unconsumed.

Since this custom is not mentioned in the traditional text of the Haggadah, the UJA has produced a booklet called "The Fifth Cup," with a special text designed to be incorporated into the Seder service. The liturgy dramatically proclaims the need for personal reaffirmation of hope and courage for the future of the Jewish people.

Respected Jewish leader in U.S. retires after long, devoted career

By RICHARD YAFFE

NEW YORK (JCNS) —

One of the America's busiest, most devoted and respected Jewish leaders who has been linked closely with the rescue and resettlement of Jewish refugees for a third of a century, has finally stepped down.

He is Dr. William Haber, a former dean at the University of Michigan and advisor to the United States government on manpower problems, who has written finis to his active career by refusing to stand again for the presidency of the American ORT Federation, a post he has held for 25 years. He has also been the president of the central board of the World ORT Union since June 1955.

Dr. Haber, who is 76, came upon the world Jewish scene in 1948 when he was advisor to General Lucius D. Clay, commander-in-chief of the U.S. Zone in Germany, on Jewish affairs. Both before and after the rebirth of the state of Israel, he played a significant role in moving refugees, both legally and "illegally", to Palestine, and then Israel.

Dr. Haber has been succeeded as president of ORT by Harold Friedman, of New York, an investment banker and former president of United HIAS Service. Friedman is also chairman of the overseas committee of the Council of Jewish Federations and Welfare Funds, and is a member of the State Department's Advisory Committee on International Organizations.

Dr. Haber has seen a shifting emphasis in ORT's activities from the vocational retraining of European Jews, to the retraining of North African Jews, to the current technical upgrading of Israelis and to providing aid to immigrants from Russia in France, the United States and other countries.

A member of the board of governors of the Hebrew University from which he received an honorary doctorate in 1971, he has been chairman of the Academic Council of the American Friends of the Hebrew University since 1967.

He was, for many years, active in the B'nai B'rith Hillel Foundation and served as chairman of the National Hillel Commission from 1955 to 1963.

He has been honored by wide sections of the Jewish community, including the Yeshiva University Award in 1969 and the United Jewish Appeal Humanitarian Award in 1955 for aiding Jewish survivors of Nazism.

Dr. Haber was born in Romania in 1899, and came to America as a boy. His younger brother and look-alike is Samuel Haber, executive vice-president of the American Jewish Joint Distribution Committee.

A noted economist, Dr. Haber joined the university soon after graduation from Harvard and, served as dean of its College of Literature, Science and Arts from 1963 until his retirement, as well as chairman of its department of economics.

Attitude of Catholics in Israel is diverse

Cont'd from Page 7

aries formerly held. And much, above all, was made up for by visits to such places as the Ecce Homo Convent in the Old City, and St. Isiah House in the new city of Jerusalem.

The former is a large hostel and pilgrimage centre run by the well known and wonderful Sisters of Sion. It is an almost inevitable stopping-off point for all Christians visiting Jerusalem as it stands on the spot, at the beginning of the Via Dolorosa, traditionally associated with the scourging of Jesus by Pilate.

The English-speaking sister in charge is Sister Agnes; annually she meets and speaks to countless thousands of Christian pilgrims. She is "pro-Israel" in perhaps the deepest sense possible for a Gentile since she has studied Judaeo-Christian history and theology with an intelligent and open mind. She can (and fearlessly does on all occasions) explode the myths by which so many of us Roman Catholics have been nurtured and/or, at least subconsciously, influenced for so many years.

At St. Isiah House, men like the saintly and widely respected Fr. Marcel Dubois and Fr. Bruno Hussar (founder of the inter-faith centre "Neve Shalom") labour in a similar cause, along with many hundreds of others in fields too diversified for description in a short article.

With much soul-searching and re-thinking, in fact, the battle for the future has been joined. And enough Christians (as I genuinely felt after reflecting on my experiences) are now sufficiently aware of what is at stake to be willing to fight furiously for justice, despite the formidable historical backlog that still has to be cleared.

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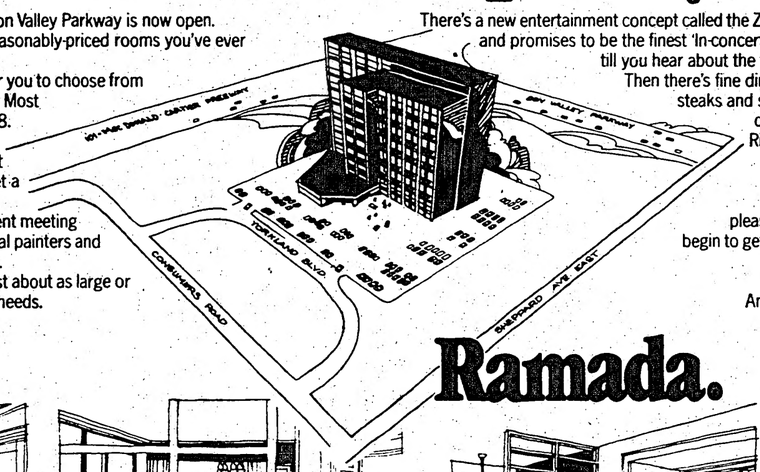
As well, Ramada Toronto offers you 12 different meeting rooms. Six are based on the works of classical painters and all are available with full audio-visual facilities.
There's a banquet hall which can be made just about as large or as small as you want to fulfill your individual needs.



There's a new entertainment concept called the Zodiac I which will open on February 26th and promises to be the finest 'In-concert' night club in North America. (Just wait till you hear about the top name entertainment that's lined up.)
Then there's fine dining in the Silver Gauntlet specializing in steaks and seafood. There's the informal Red Skillet coffee shop and the intimate Corner Bar.
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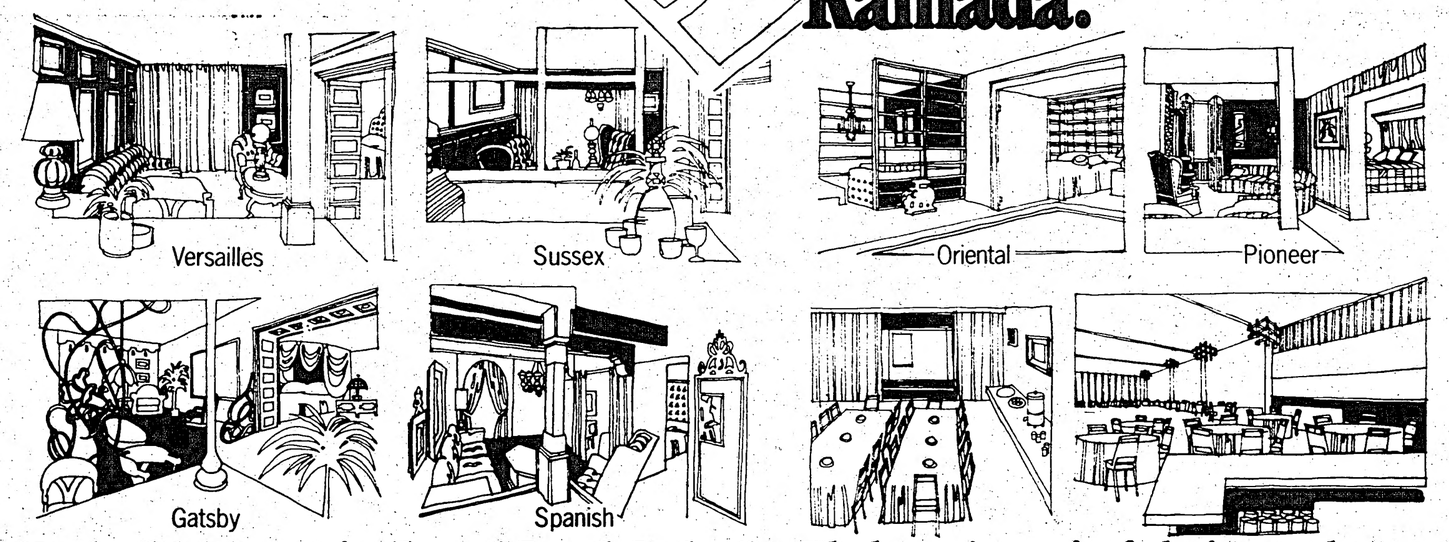

Most hotels have some suites. Toronto's Ramada Inn has 18. Here are just six of the available interiors.

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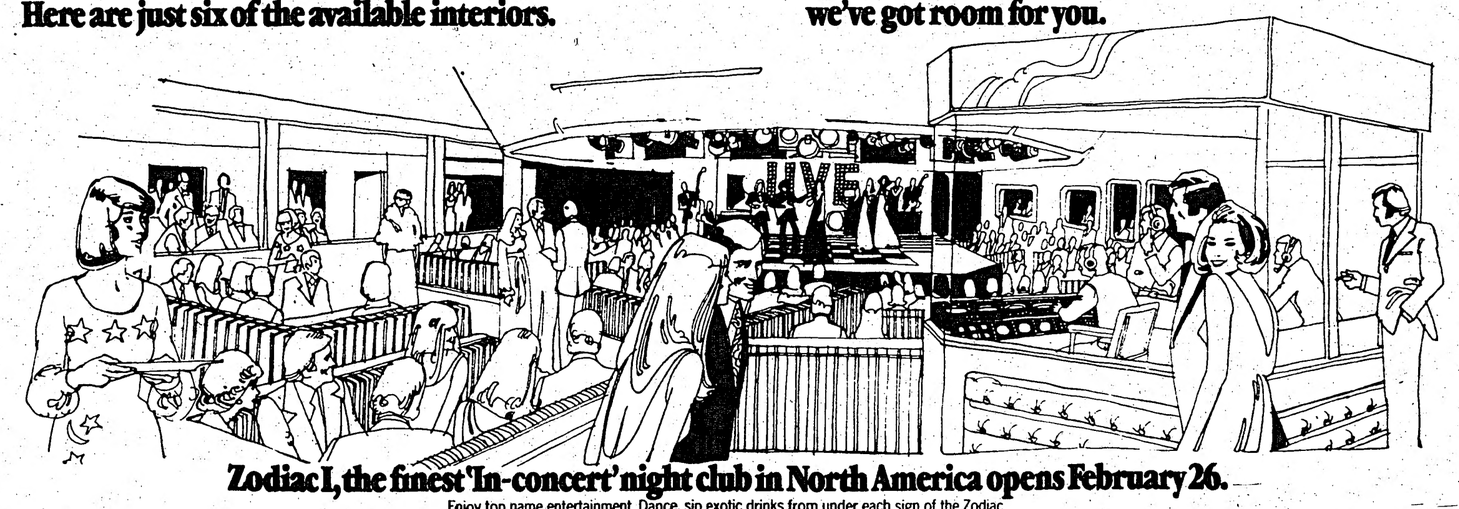

Zodiac I, the finest 'In-concert' night club in North America opens February 26.

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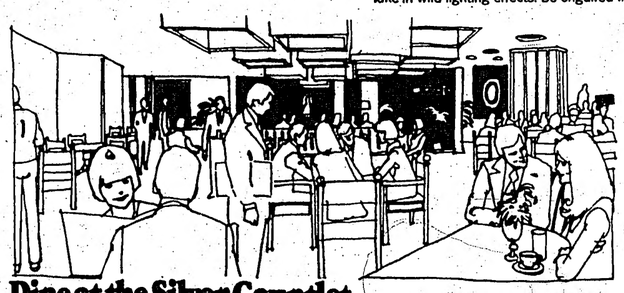

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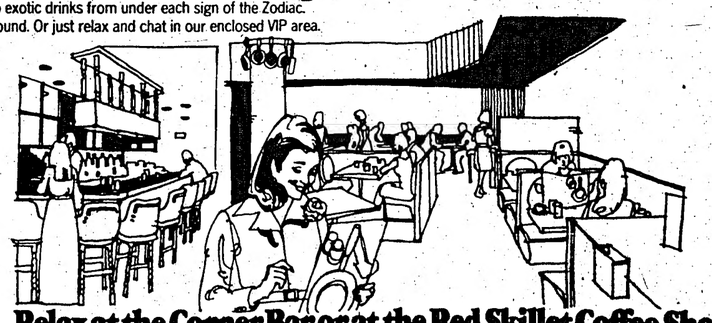

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Passover 5735

Descendants of forced converts, couple thirst for Judaic knowledge

By Inacio Steinhardt

The Marrano Jews in Oporto, Portugal, 1932, pose for a group picture. Capt. Baros Basto (left corner of the podium) is the organizer of the community. Also called crypto Jews, or New Christians, the Marranos live in many places in northern Portugal. (Ency. Judaica)

LONDON [JCNS] — They came from far, from Belmonte, a townlet in the Estrela mountains about 200 miles north of Lisbon. Isabel and Daniel are peddlers and market hawkers. But when in the market place, a customer asks if they are from Belmonte they vehemently deny it. Isabel even has documents to show that she was born at the nearby town of Covilha. "Otherwise they say we are 'Judeus' and they don't buy from us," she claims.

Crypto-Jews, New Christians or Marranos as they are variously called, live in many places in northern Portugal. But the secrecy of their faith has been extremely difficult to penetrate. It was Polish Jewish engineer, Samuel Schawartz who, in 1917, established the first link between the Jewish world and the 400-year-old relic of the forced converts from Belmonte.

The mayor and the priest of their townlet will identify "their Jews" to any interested tourist. But these "Jews" are still entrenched in their tradition of secrecy. Even when reassured that they are speaking to brethren in faith there are only a few reliable facts of their ancient ritual that they will reveal.

Isabel and Daniel are our friends. She comes from a very pious middle-class family and her mother, whom we have visited several times, is a strongly traditional matriarch. Both women know not only all the rituals of the religion that was secretly taught to their great-grand-mothers at the risk of their lives, but also hundreds of prayers in Portuguese verse, for all occasions, which must be learned only by heart and never written down.

The young couple thirst for Jewish knowledge and share a strong feeling of belonging, which is probably the key to their readiness to share some of their secrets with me. However, they made me promise not to reveal their real names because they do not want to be considered "traitors" at home.

This year they came to Lisbon in order to be in the synagogue during the "dia Purou" (Yom Kippur, Day of Purity). They love to be inside the House of the Lord and hear almost in ecstasy the "ineffable name" uttered by the chazan. Yet they went out to the yard "at the five proper hours" to pray their own prayers.

In return for a minor gesture of friendship during a period of adversity, Isabel felt that she owed us something very dear to her heart. She brought us the "Lord's lamp."

It is rare nowadays to find a craftsman able to make these Sabbath lamps. Even to buy the sheaf of flax acceptable for holy use, she had to travel from market to market and examine all the fibres offered for sale, until she found the correct lot, white and pure. It had already been sold to another and she had to pay a higher price to obtain it, but she got it and brought us enough for a year's use.

Then Isabel asked for a piece of white linen and although clearly dissatisfied with its purity — she placed it on her lap. The flax fibres, she explained were spun by an old woman in Belmonte "who knows" and one has to prepare and bless one's own wicks for each occasion: Sabbath, Yom Kippur, departed souls, etc.

A person can also prepare wicks for others, but then the name of the person and the purpose must be mentioned in the blessing. This would be the case now since she was teaching my wife.

And so she started: "Blessed be Thou, my Lord, my God, my 'Adoshem', who commandest us with Thy holy and blessed commands ... to be used to light and honor the holy night of Friday and the holy most holy Sabbath in the names of Guitale and Inacio; may the Lord of Heavens also light their souls while they dwell in this world and in the thereafter when called to the Royal Presence..."

She repeated this blessing 15 times while twisting and twisting the long wick which she finally inserted in the lamp, with a new blessing.

Asked to teach us the blessing for lighting the Sabbath light she hesitated. Her husband confirmed that it was considered a blasphemy to pray out of the proper time. But her sense of "teaching mitzvah" and religious sisterhood overcame the vacillation. "Blessed are Thou, my Lord..."

Isabel understood why I had my tape-recorder and recited everything omitting only obvious parts of the words which should be said only in prayer.

Isabel and her family returned to their humble home in Belmonte leaving behind the little lamp, made of tin, with primitive decorations which has a place of honor in our home. To us, at least, it is not alien at all. It was presented to us with a blessing which has endured the vicissitudes of four centuries, in the hearts and on the murmuring lips of the generations. Our friends expected us to use it and, at least for the first Sabbath, we did.

That little flame in the tin lamp with the blessed wick was a flickering reminder of the great fire which fuelled the faith of those who had sanctified the name of the Lord for 400 years in the little townlet of Belmonte, in the heights of a mountain in Portugal.

"Let our little lamp be lighted and seen by holy angels and patriarchs and may the Lord of the Heights bless their souls. Amen."

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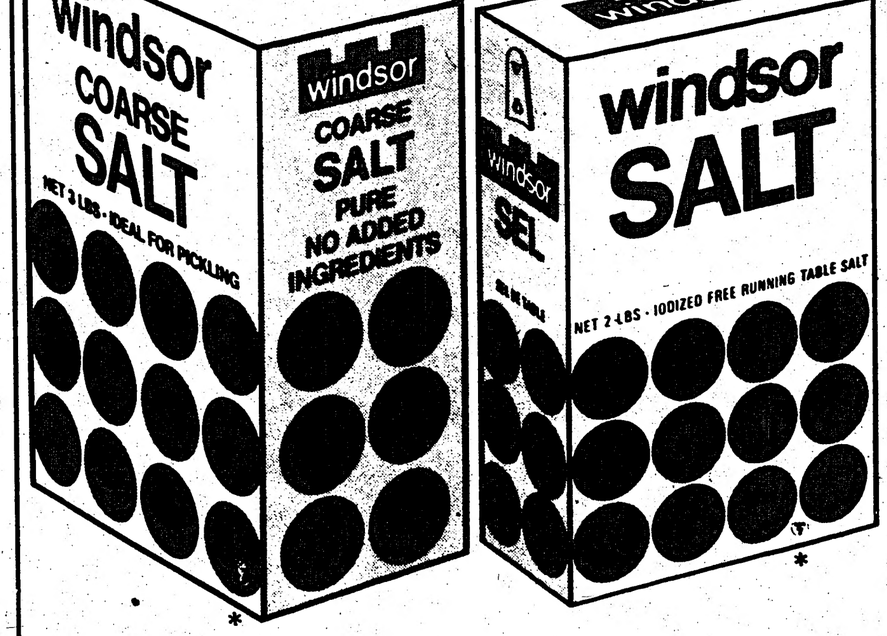

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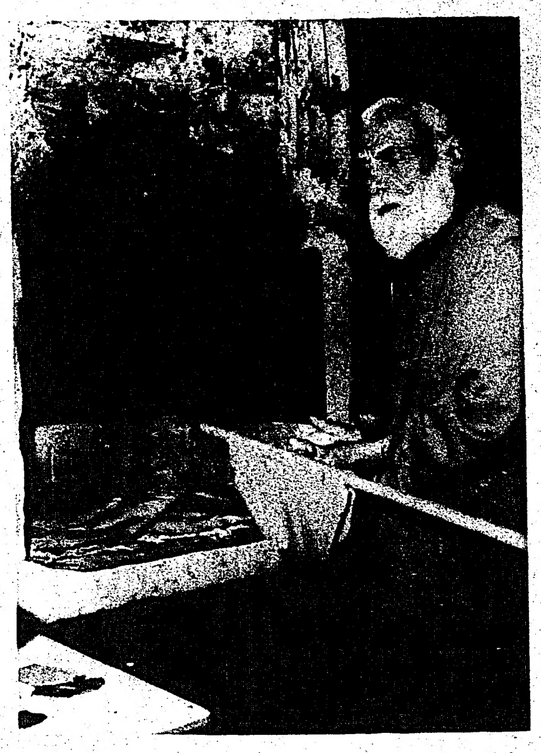

Preparation for the feast of Passover is underway in Jewish homes around the world. One group which has retained some of its traditional heritage are Jews from island of Gerba, off Tunis. They scrupulously watch over all stages of baking the matzah, left. Man doing his holiday shopping carefully looks over sugar package to make sure it is kosher for the holiday. (IPPA photos)

Sought to probe Nazis

Un-American Committee closed

By RICHARD YAFFE

NEW YORK [JCNS] —

The House Committee on UN-American Activities, in its latest — and last — incarnation as the Internal Security Committee, had departed from the scene after 37 years of hunting witches, without a bang and even without a whimper.

It would have done Sam Dickstein's heart good to witness this, had he been alive, for it was Sam who, as a congressman from 1923 to 1944, tried relentlessly for five years before America entered World War II to get that legislative body to investigate subversion, and then spent the rest of his life regretting it.

What this New York Democrat wanted was an investigation into Nazis and fascists who infested big city streets, goose-stepping and shouting their pro-German, anti-Semitic slogans. What he got was a committee whose interests in the radical right were small, but who devoted the years to the left and suspected left, leaving reputations and careers in shambles while trying to ferret out the Reds in America's midst.

It was this committee which gave Richard M. Nixon his first step up onto the national scene through his pursuit of Alger Hiss and the uncovering of the notorious "pumpkin papers."

Walter Goodman, in his authoritative **The Committee,** the full expose of the group's 37-year career, said of Samuel Dickstein: "...(his) New York district, running along the East River from Chatham Square to East Houston Street, was the home of immigrants from Eastern Europe. Like his own parents who had carried him to America at the age of three, these thousands and tens of thousands had run away from the pogroms of the Old World only to find that the New World was not able to repeal their history. In the East Side ghetto, their beards were pulled, their sons beaten. That much was acceptable, but now in Germany torment of the Jew had become not just an entertainment but an expression of political faith and that their adopted home was not immune to the madness."

Representative Dickstein, who was to end his career in the valhalla of the faithful New York City machine politician, on a court bench, saw the German-American Bund hold its goosestepping, Nazi-bannered rallies take place without hindrance and felt the pain of his people, and dunned Congress to do something about it.

Congress finally did — but without him, and with little emphasis on the Nazis. No one worked harder to have the resolution establishing the Un-American Activities Committee passed than Dickstein. But the powerful demagogue and anti-Semite from Mississippi, John Rankin, blocked its passage — until he was assured that it would be headed by a Christian, and not by the Jew Dickstein.

The committee, known popularly as the Dies Committee for its first chairman, Martin Dies of Texas, began with the German-American Bund and the American Communist Party, then branched out into wider investigations into alleged subversion, and its hearing room became the scene of dramatic encounters. The most dramatic of these was between Alger Hiss and Whittaker Chambers, which propelled Representative Richard Nixon from obscurity into a major political career.

Dies and his committee had a flair for headlines, and went after "names" in labor, the entertainment field, the arts. It brought before its tribunal the film star John Garfield, nee Julie Garfinkle, who grovelled, "names" and apologised abjectively for his past leftist sins — and soon afterwards committed suicide.

Before it also came Arthur Miller, with Marilyn Monroe at his side, with the actress assuring the press and newsreel cameras she would stand by him "no matter what." It was during his hearings that the playwright announced that he would marry Marilyn. Miller stood firm, would admit nothing, name no one and braved the threats to have him cited for contempt and sent to prison. He was not cited and was allowed to stand down without punishment.

What had brought him before the committee was the testimony of an old friend, Elia Kazan, who did "name names", among them Miller's) of people he knew in the Communist Party. This deed was later immortalized by Miller in his play **After the Fall.**

During the "trial" of members of the Federal Theatre Project, established during the Roosevelt regime to give work to jobless actors, witnesses were asked about the plays that were put on to decide whether they were "subversive". One of them named a play by Christopher Marlowe, and a member of the committee wanted to know if he was a communist.

At another time the committee thought seriously of subopening the tyke Shirley Temple because someone who worked on one of her pictures was suspect.

One of the committee's biggest scoops was the case of the "Hollywood 10" — writers and directors accused of Communism, most of them Jews.

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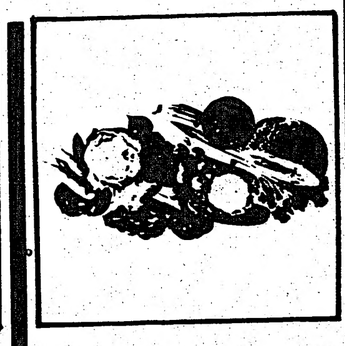

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Passover 5735

Once Egyptian banks closed on Jewish holidays, now only sad remnant in death throes remains

The centuries-old Egyptian-Jewish community is in its death throes, the victim of war and xenophobia.

The 500 Jews who have chosen to remain in their native land are almost all elderly and retired, a sad remnant of the wealthy and powerful community which produced formidable businessmen, influential bankers and leading politicians.

"We had everything then," an old Cairo Jew recently told Trudy Feld of **The Christian Science Monitor.** "The Jews owned the banks, the shops — they owned and managed all the big credit societies and the cotton exchange. The banks used to close on Rosh Hashanah and Yom Kippur."

At their peak of affluence and influence before World War II, the greatest Jewish families in Egypt provided the country with a minister of finance and a senator, and Madame Yusuf Cattaui was first-lady-in-waiting to King Farouk's queen. The Cicurelis' Chemia's and Addis' owned the big department stores, and Alfred Suares founded the National Bank of Egypt. Cairo had 15 synagogues, a Jewish school and a Jewish hospital. The Jews constituted a valuable and respected component of British-controlled Egypt.

The trouble began immediately after the 1948 Arab-Israeli war, when many prominent Jews were interned and held in camps. But the exodus of Egyptian Jews only began in earnest some years later. In 1952, prior to the downfall of the monarchy, nationalist riots erupted throughout the nation, and in Cairo, many shops were gutted as Egyptians went on a rampage. The Jews were hit hard because the majority held foreign passports and were identified with other non-Egyptian owners of most of Egypt's business and industry.

King Farouk, perceived as a British puppet by many nationalists, reimbursed property owners for damage. But he, too, was soon swept away in the political storm unleashed by the Free Officers' movement. With the accession of Neguib and Nasser to power, many of the wealthy and privileged foreigners, including the Jews, started to leave. Conditions deteriorated, with young Jews holding foreign passport unable to obtain jobs.

The Sinai Campaign was the death blow. Jews were temporarily interned and their property seized. All British and French citizens, who included many Jews, were ordered to leave. The Jews who decided to stay found it harder to make ends meet. More Jews departed after 1961, when Nasser nationalized large firms and foreign banks. Five thousand were left in Egypt by 1967.

During the Six Day War, 400 men between the ages of 18-50 were jailed. Two hundred and fifty languished in prison for as long as three and a half years. The Jewish population continued to dwindle After the Yom Kippur War, many more emigrated.

In spite of the hardships and indignities they have endured, Egyptian Jews who still live there generally agree the persecution of their community was far less harsh than the treatment meted out to the Syrian and Iraqi Jews. As well, they claim their religious rights have always been respected. There is no shortage of religious articles in Egypt and synagogue functions are protected by the police, but the last rabbi left more than two years ago.

The Jews in Egypt are said to live quietly and inconspicuously, though one Cairo Jew (in partnership with a Moslem and a Copt is part owner of the city's newest restaurant. In both Cairo and Alexandria, the Jewish communities depend heavily on income from property, which goes for the upkeep of synagogues and cemeteries and stipends for the poor. In Alexandria, where the property is reportedly worth $2.5 million, it supports a home for the aged. Interestingly, the community in Cairo maintains a Jewish butcher shop, and bakes its own matzo for Passover.

But these facilities are essentially functional in nature; the synagogues and the kosher butcher only serve to sustain a sying community that knew better days in the golden past.

As one old man put it: "Before 1948 we were living perfectly. But I don't see any solution now for the Jewish community here. We are all living out our lives, and in a few years it will all be gone."

This is the arrival of an Asiatic trade caravan depicted on a mural in the tomb of Prince Khnumhotep III. There are only 500 Jews left in Egypt, remnants of a once-thriving community. "We are living out our lives, and in a few years it will all be gone," said one Jew. Nevertheless, there is no shortage of religious articles available. Jews in the cities of Cairo and Alexandria live quietly and inconspicuously.

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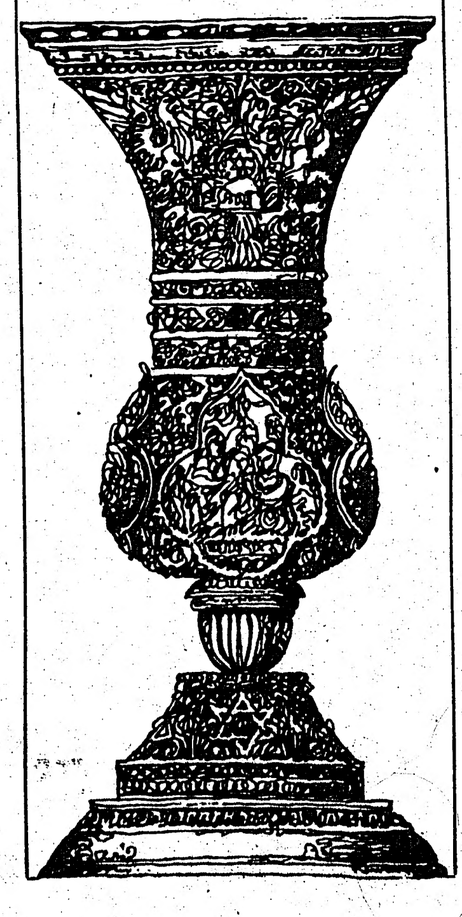

Hans Herzl: tormented soul until his death

By JUNE ELLIOT

"I have bungled my life from the start and that is why it must come to an end..." wrote Theodor Herzl's only son, Hans, before taking his own life on September 14, 1930 at the age of 39.

Until recently, the pathetic and brief saga of Hans Herzl was a silent, overlooked chapter in modern Jewish history. But today in San Francisco Ilse Sternberger, author and lecturer, is putting together an extensive old-new biographical study of Hans Herzl.

Brilliant, tortured by emotional conflicts, this ill-fated young man was a rebel against traditions and institutions. He rejected his Jewish and Zionist education and converted to Christianity.

The biography was begun nearly 45 years ago when Ilse's late husband, photo-journalist Marcel Sternberger, wrote about the life and circumstances of his unhappy friend Hans. Sternberger's book was ready for printing in 1933 and Albert Einstein had written the introduction.

But some Zionist leaders of the day persuaded Sternberger to remain silent because such a book might disparage the memory of Theodor Herzl.

"My husband thought it would be a temporary delay, so he agreed to it," Mrs. Sternberger recalls. But the book, a first-person account, was never published.

In 1955 the Sternbergers decided to rework the biography together. But Marcel was killed in a car accident a year later. Eventually Mrs. Sternberger determined to continue the project because she believes Hans Herzl is a figure of historical significance to today's Jews.

"When I re-read my husband's original manuscript, I was struck by the realization that Hans was a forerunner of today's youth — in his hypercritical introspection, his search for absolute values, his rebellion against hypocricy and his quest for identity. I decided the time was ripe for his story to be told."

According to her, "History views Hans Herzl — at best — as a footnote, familiar only to those who have read his father's diaries."

The tale of Theodor and his family unfolds like a Greek tragedy. He, his wife, and their children all died at young ages. Today, no remnant of the family remains.

Theodor Herzl's last will requested that Hans attend a private Jewish school in Britain and be cared for and educated by Zionist leaders there.

After their mother died, Hans and his sisters were left without money. Not noted for ability to get along well with people, they shuffled from one relative to another.

Eventually, Hans withdrew from anyone associated with Zionism. After attending Cambridge (in England) for some time, he converted to Christianity. He tried Catholicism and Protestantism. Then he found what he mistakenly hoped would be his place among Hebrew Christians of the Anglican Church.

Sundays he said mass in church and Friday nights he attended synagogue services. The unhappy convert managed to find one synagogue in East London where, because he wasn't recognized, he was accepted as a Jew.

Hans Herzl coincidentally met Marcel Sternberger in Holy Trinity Church at Shoreditch, London, where Marcel was on a story-writing assignment. The two young men became friends.

Sometimes, when accompanying Marcel on a visit to a respectable Jewish home in England, the young Herzl, an outcast, was asked to stay in the hall or go outside.

After leaving London, Sternberger received letters from Hans. A frequent opening was, "Please forgive me for not writing you until now. The simple reason is that I did not have enough money to buy a stamp."

Hans had no wish to be secretive about his conversion. He wrote to Sternberger, "If you want to use my name in your magazine (a proposed philosophical journal) you would have to declare that I am a national Jew and a disciple of Christ."

He hoped Christianity would accept him as a sincere convert, but he was nevertheless always regarded as the son of Theodor Herzl.

Hans concluded that death was his only solution. He wrote: "I have come to see that my father's grandiose dream can be realized ... and I know that my very existence is an obstacle to the development of political Zionism...one more reason to end my life."

Hans went from London to attend his elder sister's funeral in Bordeaux. He committed suicide in his hotel room. Unusual circumstances surround his own burial, complicated by the "legal" problems of his conversion and his taking his own life.

Spring festival of Passover begins on the 15th day of Nisan, lasting seven days in Israel and eight days in Diaspora. Before holiday begins, Passover utensils have to be immersed in boiling water, as seen in 14th century Haggadah from Spain. Passover custom of reclining during seder is illustrated in Bird's Head Haggadah, a 13th century German work. Human figures have birds heads to comply with one of the Ten Commandments forbidding graven images. Haggadah is now in the Israel Museum.

'Instrument of Zionist conspiracies

Judaism is the opium of masses in Soviet museum of religion

By H. WEIN

On the eve of Rosh Hashanah, in front of No. 2 Lermontovsky Prospect, near the Kirov Ballet Company, in the heart of Leningrad, a large group of young people wearing yarmulkas, and here and there a Magen David, or a souvenir from Israel, gathered and stood in the courtyard of Leningrad's only synagogue till late at night.

No prayer was on their lips. It was rather like a social club, except that the chatter was about who had been refused a visa, rumors of what was really going on in the world outside... They have nearly all been brought up as atheists in a state dedicated to the "phasing out" of religion as a prerequisite for the establishment of true socialism in the Soviet Union.

The Museum of the History of Religion and of Atheism in the Kazan Cathedral shows the harm done by the "opium of the masses," for example by Judaism. By putting Judaism alongside large wax models of prehistoric man and the rites of Aboriginal bushmen, the exhibition seeks to prove that Judaism represses human freedom, dignity and health, as in the case of circumcision which is alleged to be "fatal in many cases."

Ironically, in the centre of the exhibits, stands enshrined the decree signed by Lenin guaranteeing the freedom of every citizen to practice his religion according to his conscience or not to practice any religion.

In the basement of the Kazan Cathedral a new section devoted to Zionism portrays Judaism as the instrument of Zionist conspiracies. "Magical objects," such as a talit, tefillin and a Russian translation of the Talmud, are displayed to show how the false claim to some sort of "Promised Land" is supported by the "mythical legends" of the Bible. To prove this, a quotation is taken from the New Testament!

Large photographs show armed women soldiers of the Israeli army poised to carry out the "genocide of the Arab people" and of Jewish Defence League members prepared to attack "women and children" in Soviet consulates. Letters intercepted by the Soviet Post Office show incriminating "evidence" that the movement for the emigration of Soviet Jews to Israel is one big "confidence trick." A letter from a Doctor X living on the Griboyedov Canal pleads to be left in peace in the Soviet Motherland.

Obviously, these fantastic claims, which are put over as fact, are largely ignored by Soviet Jews although their ultimate effect on the rest of the population cannot be easily assessed. But, in the absence of books and newspapers in Russian to refer to, what can young Soviet Jews believe? Hebrew textbooks are difficult to obtain, being restricted to students taking Arabic studies at the university, who were sent to help the Arab armies last October.

Bibles brought into the Soviet Union by foreign tourists, if they are in English or Russian, are copied out in Samizdat editons and read out of curiosity and a feeling of tradition. What is desperately needed are concrete facts, facts about everyday life in Israel and in the West.

What are the prospects of a good job? How are the Arabs treated in Israel? How much does bread cost? These multifarious questions are put again and again. Seldom do they get a satisfactory, reliable answer.

Cont'd on Page 17

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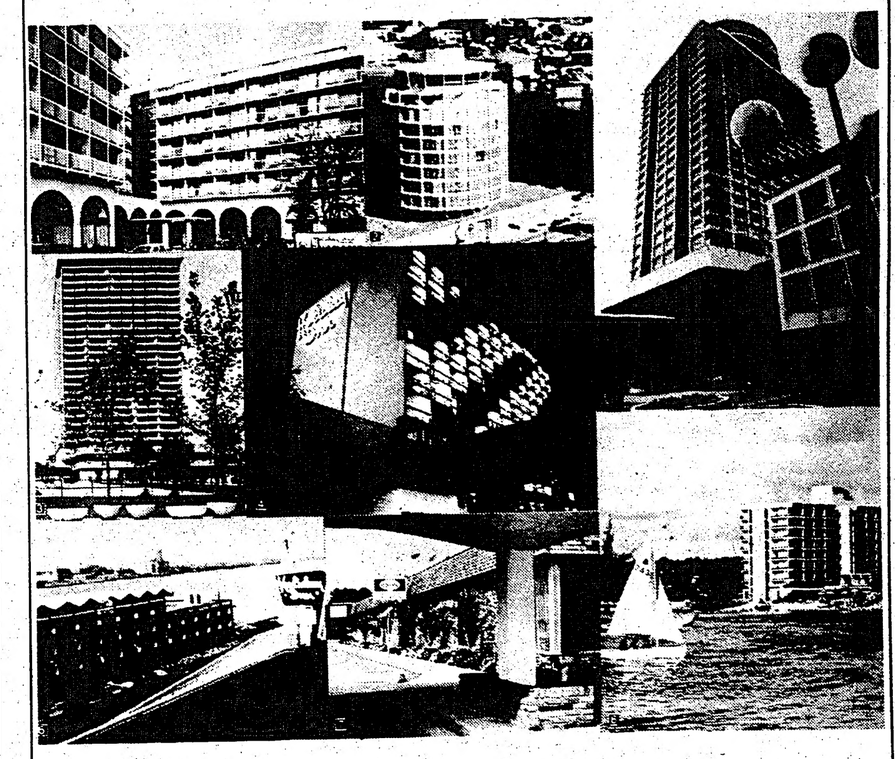

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These pictures from the Israel Press and Photo Agency shows contrasting scenes of everyday Israeli life. Top left, children head for downtown Tel Aviv costumed for Purim. Top right, sign warns that border is behind and that passage is forbidden. But for this couple, love has no boundary. They live in Metula. Bottom left, not only schoolchildren celebrate Purim, but Chief of Staff Motta Gur at a ball for war invalids. Bottom right, an invalid mother visits her son's grave. He died in the Yom Kippur War.

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National Religious Party's young leaders, Jehuda Ben-Meir (right), and Zvulon Hammer listen to a speech in the Knesset. Both men are members of NRP offshoot that believes in retaining the occupied West Bank. (IPPA)

Real ideological challenge made by growth of NRP's Young Guard

By YORAM KESSEL

Menachem Begin may be the formal head of Israel's political Opposition but the real ideological challenge to the government is reflected in the campaign of the young religious extremists whose symbol is the knitted yarmulka.

To Zvulon Hammer and his fellow firebrand in the National Religious Party, American-born Yehuda Ben-Meir, Israel's central preoccupation today ought to be her retention of Judea and Samaria, the West Bank.

At 37, Hammer is still one of the Knesset's youngest members, a distinction which was uniquely his when he first took his seat five years ago. Haifa-born and raised, a product of Bnei Akiva, the religious branch of Nahal (the army's pioneering corps) and Bar Ilan University, Hammer's rise to political prominence has been swift.

The NRP has been without commanding leadership since the death of Moshe Haim Shapiro in 1970 and has been given to the principle of collective direction. The growth of support for the Young Guard (now enjoying the formal backing of 20% of party members) reflects as much the inevitable change of generations as it displays the chasm between their mental outlooks.

Hammer and Ben-Meir draw their support not only from the fervent youth determined to settle in the West Bank at any and all cost but also from highly-motivated religious intellectuals in the universities and yeshivot.

Compromise has been the stuff of which politics, particularly Israeli coalition politics, have been made. But a new trend has emerged in the NRP which is no longer willing to go along with the kind of previously acceptable compromise within Israeli society — one fostered by the traditional NRP leadership — whereby Labor ran the state and the Mizrachi movement its religion.

Let us have a repolarization of religious life, the rebels urge, with Judaism making its mark on all facets of society and not merely within narrow organizational structures. However, emphasis at present is more on national than religious issues which puts them closer to the Likud (Alliance) than to Labor, the NRP's traditional partner in a marriage of convenience of 10 postulated as a "great historical alliance."

Their most dynamic move came recently when the Gush Emunim movement (one of the key elements in Hammer's constituency) succeeded by their unauthorized attempts to settle on the West Bank in raising the issue to an emotional pitch which demanded the nation's attention.

The approach of the Young Guard is a manifestation of two parallel drives against which liberal interpreters of the Zionist idea have been cautioning since 1967 — the sanctification of religion in the name of national unity and the sanctioning of nationalism in the name of religion.

The two principal points of the Hammer-Ben-Meir political campaign are the need for a government of national unity and Jewish settlement in Judea and Samaria.

On the crucial settlement issue, Hammer feels the question of legality, of which so much has been made, is marginal, when what in fact is involved is the "heart of the nation, just as Jerusalem is."

Significantly, it was only after the NRP Young Guard had taken the initiative that the whole right-wing caravan sought to capitalize on their ideological base.

Their movement, its critics allege, implies the swamping of rationalism by a mystical vision of redemption. But there is clearly much sober political method to that mysticism.

Hammer admits to seeking the establishment of "political facts" and so to make it harder for the government (and the people, too, when they come to vote on it) even to contemplate any erosion of Jewish sovereignty on the West Bank.

He expresses satisfaction that, while the objective is not yet attained, a principal point has been won.

The security aspect he regards as an ingredient to be added to the emotional-historical arguments, but not the central feature. They display absolute conviction that their attitude in no way constitutes a handicaps to the options for peace.

During the past year, Hammer and Ben-Meir withstood the pressures of traditional pre-coalition bartering and won the respect of the neutral public for their sincerity. They are equally capable though of arousing distaste among ideological opponents who brand their "idealism" as fanatical, anachronistic and their methods as frequently deplorable.

The vote of only 60-40 in favor of the NRP's return to the Government fold which they opposed, arguing that the NRP had capitulated on all its demands, is very much an indication of their present strength.

Hammer himself, offered a cabinet seat, faced a classic political dilemma. Ought he to fight what he describes as the danger of "an unhindered lurch to the left" from within the coalition, or would he by his very presence in the cabinet be sanctioning moves towards what he and his colleagues seek to avoid at any cost — re-division of Eretz Israel. In staying out, they stated quite bluntly they would oppose the government (including their own party) on any vote concerning the West Bank's future. At the same time, they say they will not generate a split despite the exhortations of the die-hard ideologies.

'Put up or shut up' is message of foster home finder to people

By Sheldon Kirshner
Staff Reporter

TORONTO — Barbara Happy, a foster home finder with the Jewish Family and Child Service, says she is mad at the Jewish community.

"Periodically, we get flak from the community for placing kids into non-Jewish homes but the ones who scream the loudest should put up or shut up," she explained with a receding grin.

She was talking about the vast difference between being sanctimonious as opposed to being genuinly concerned with the day-do-day welfare of Jewish foster children in this city. All too often, she said, the self-righteous do little or nothing for the Jewish foster child.

Mrs. Happy, a mother of four who happens to be one of the handful of non-Jews who have taken Jewish foster children into their homes, said in an interview that Jewish Family and Child Service does its utmost to strengthen and reinforce whatever Jewish values the child may possess.

"Our children are Jewish and it is important that they know, understand and appreciate what this means," she remarked.

According to Jewish Family and Child Service, foster parents are asked to encourage their "children" to participate in some form of Jewish education on a formal basis in addition to the informal education that will be taking place at home.

Mrs. Happy, 39-year-old social worker born in Vienna but raised and educated in Canada, finds homes for Jewish foster children. It is her job to seek the families and assess whether they are capable of assuming the task.

In choosing foster parents, Mrs. Happy weeds out those who do not have a "normal home." As she put it: "We don't consider people with marital problems or those who are themselves unstable."

The Jewish Family and Child Service subsidizes each foster child. In addition to medical, dental, psychological and educational services, the agency grants foster families monthly stipends ranging from $92 to $127.

At present, she disclosed, there are nine foster children — four of whom are girls — ranging in age from several months old to 16.

Among the children are four Crown wards, one voluntary placement and four society wards.

A voluntary placement occurs when parents voluntarily sign their child into the care of Jewish Family and Child Service. Society wards are kept by foster parents for various periods of time until the child and parents are reconciled, which happens in most cases. A Crown ward is a child born out of wedlock or one rejected by his parents.

Mrs. Happy said the agency's guiding philosophy is to prevent the disintegration of a family by dissuading angry parents from rejecting their child. "We do everything in our power to keep the family together," she emphasized. In pursuance of this objective, Jewish Family and Child Service provides family counselling and child care workers to troubled families.

The rejected child does not come away from his shattering experience unscathed, Mrs. Happy revealed. "They're hurt. Some express it by acting out in destructive ways. They steal, damage property, use their big mouths and physically attack other people. Sometimes, they get into trouble with the police. They skip school or become depressed."

And she added: "Their level of intelligence, while normal, can be set back because of the problems they endure."

Mrs. Happy admits she tries hard not to become emotionally involved with the children for fear of giving them "destructive counselling."

"We attempt to be the disinterested third party, which doesn't mean we don't get angry or sad. It's a serious mistake to be a bleeding heart and treat parents and children as poor things."

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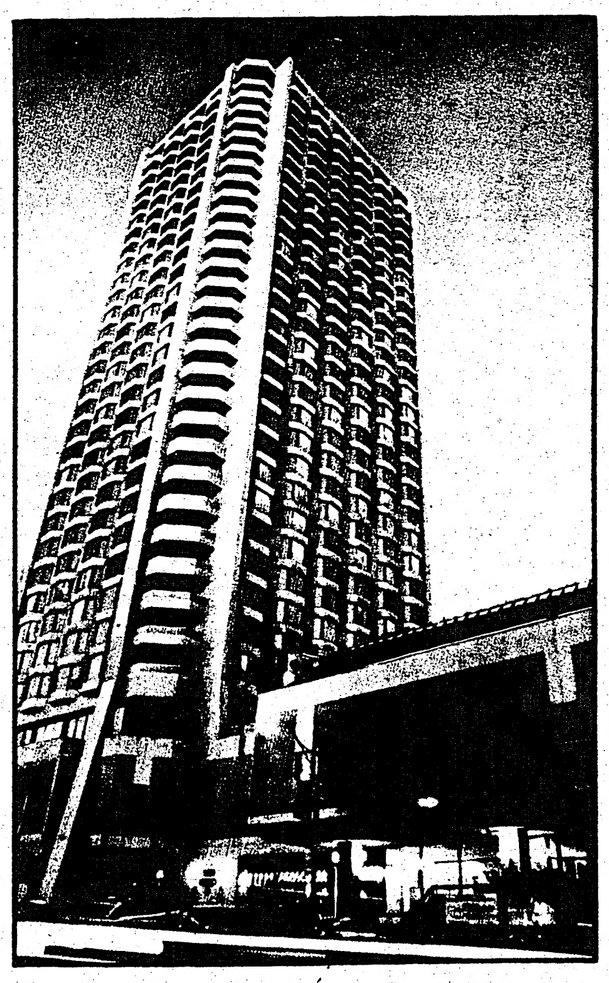

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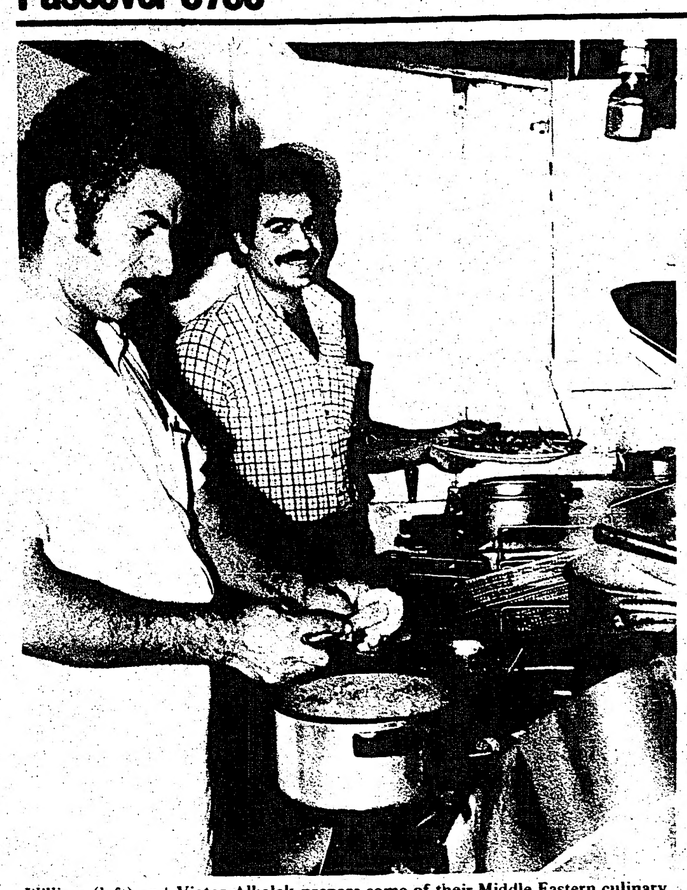

William (left) and Victor Alhalak prepare some of their Middle Eastern culinary delights in the kitchen of their midtown Toronto restaurant, the "Jerusalem". Their customers seem to be fiercely loyal. Mike Cohen, a realtor, declares: "As far as I know, there is no better place in this city." (Jacob El-Baz photo)

Succulent Mideast food found at 'Jerusalem'

By Sheldon Kirshner
Staff Reporter

TORONTO —

It would be an exaggeration to say that the Jerusalem Restaurant, known for its culinary delights and surprises, attracts a world-wide clientele. Yet a fair assessment of its drawing powers would be that an increasing number of travellers from the Middle East and the United States usually find their way there when they visit Toronto.

And they come in droves because the Jerusalem is generally acknowledged to be the mecca of fine Middle Eastern food in North America.

Succulent shish kabob, zesty taheena, aromatic tarator salad and exotic kuben are the stock in trade at the Jerusalem, the mouth-watering reasons why this cramped, unostentatious restaurant in the heart of mid-town Toronto, on Eglinton Avenue, has attracted such a far-flung and fiercely loyal clientele.

Mike Cohen, an Arabic and Hebrew-speaking Toronto realtor of Iraqi origin who eats at the Jerusalem at least three times a week, is probably somewhat representative of the kind of local person who visits the restaurant. "As far as I know, there is not a better place in this city," said Cohen. He estimates that two-thirds of its customers are former Israelis, one-quarter Arabs and the remainder Canadian-born Jews and non-Jews.

The Jerusalem is owned and operated by three ex-Israeli Arabs — Victor, William and Ekia Alhalak of Ramle, a mixed Arab-Jewish town south of Tel Aviv. Victor, 29, the unofficial spokesman of the family who learned the art of Middle Eastern cooking in his home town, was a butcher and a grocer after after emigrating from Israel in 1965.

"I wanted to find a new life," he said the other afternoon over a cup of steaming Turkish coffee. His father, Abu Zacharia, was a well known restauranteur himself, his cafe in Ramle being a successful venture. Victor and his brothers succeeded their father after his death in 1956, but not before all of them had learned the business from top to bottom.

Upon his arrival in Toronto, Victor began to work on the dream that culminated in the Jerusalem. A little more than three years ago, he bought a faltering Middle Eastern restaurant, the Eilat, and within months turned it into the place for Middle East cuisine.

Victor admittedly has no special formula to explain his success, but he offered this pithy observation: "You've got to like what you're doing, it's not just a question of grabbing money."

Success has hardly spoiled him. As Mike Cohen tells it, the quality of Jerusalem's food has not declined a whit in more than three years, and the prices on the menu remain miraculously reasonable.

For these reasons, Jerusalem attracts the rich and the poor alike, the famous and the anonymous. The former Israeli Consul General here was a frequent visitor. And once the Egyptian minister of religion dropped in for a hearty feast. Significantly, the Jerusalem is a magnet for people unaccusomed to Middle Eastern food. Jerry Dubin, a Toronto builder, tried it once some months ago and was hooked. Says Dubin, "For me, it was the greatest discovery since Chinese food or the pizza."

Jerusalem has no specialty as such, but it has acquired a reputation for its taheena (sesame sauce with lemon and garlic), taratar salad (chopped cucumbers with yoghourt, mint leaves and garlic), kuben (cracked wheat stuffed with meat, onions and pine nuts), shish kebob, egg plant salad and sea bass. Fresh flat Arabic bread, pita, comes with every meal.

Victor has often thought of expanding; the Jerusalem in its present confined quarters must occasionally ask hungry customers to wait in line until tables are available. Last year, the Alhalak's invested $2,000 to draw up architectural plans for a larger place, but the project was shelved due to lack of funds and an untimely death in the family.

Yet despite its size, Jerusalem has had a resounding impact on the restaurant scene in Toronto. It's difficult to knock the city's gourmet life with such a restaurant in existence.

But the penultimate tribute paid to the Jerusalem was not by a satisfied customer like Mike Cohen, but by a competitor who runs an Egyptian restaurant in eastern Toronto, recalls Victor.

After polishing off a Jerusalem-style felafel, the man, no stranger to felafels himself, asked Victor for advice on how to fashion a felafel.

"I knew who he was, so I said: 'Are you the Egyptian?' No, I didn't tell him my secret."

PLO's distortion of words is symbolic of surrender of humanitarian values

By BAYARD RUSTIN
NEW YORK —

Bayard Rustin, executive-director of the A. Philip Randolph Institute, writes a syndicated column that appears in leading Black newspapers across the U.S.

One of the most distressing reflections of the unhappy state of world politics is the ease with which words can be perverted, stripped of significance, and made to mean their opposite.

Acts of murder and terrorism are transformed into gestures of 'liberation.' Hijacking and the slaughter of innocent children are carried out in the name of 'peace'. The word 'racism', once so meaningful to the oppressed of the world, has lost all objective value as it is as often applied to democratic, interracial societies as to those which practice the most extreme forms of apartheid.

The distortion of language is, however, but a symbol of a fundamental surrendering of political and humanitarian principles, typified most dramatically by the warm reception accorded Yasser Arafat and the Palestine Liberation Organization by the United Nations. For Arafat to have shot his way into the General Assembly with a machinegun, only to be greeted by an overture of applause, would have been almost as ridiculous — and deplorable — as the cheers which greeted his tirade of misrepresentation.

What is, after all, the 'legitimate struggle' Arafat and the PLO are conducting. It is a struggle being waged with the tactics of calculated violence, where military targets are avoided, but women children, athletes, diplomats, airline passengers — the defenseless and uninvolved — are sought and struck down.

By embracing the PLO, the UN has given a solemn amen to organized brutality, encouraging along the way no one knows how many other extremist organizations with a grudge against society.

It should be noted that the PLO's terrorism is practiced on dissidents within the Palestinian community as well as on Israelis and their supporters. Arafat likes to talk of the PLO goal of establishing a 'democratic' state, but here again we must distinguish between a word's actual meaning and Arafat's definition. The PLO is certainly no model of democracy; no one elected Arafat to represent the Palestinians; its authority is guaranteed by the 'freedom fighter's gun' to which Arafat referred at the UN.

What, then, of the PLO's charge that Israel is a racist nation. This accusation has been repeated so often — Arafat made numerous references to Israeli "racism" and "colonialism" in his UN address — that it has achieved a measure of acceptance worldwide, and in the American Black community.

The question is what do the Arabs mean by 'racism?' The standard definition is the systematic oppression of an ethnic or racial minority, very often justified on the grounds that the minority is inherently less intelligent, less clean, less pure or in some way inferior to the majority.

Applying this measurement, it is apparent that some of the most blatantly 'racist' regimes are in Arab lands. In Iraq, Jews were hanged in a public square, while today napalm is employed against the dissident Kurdish minority. Syria rivals Nazi Germany in its brutal treatment of its Jewish citizens, who are confined to a cramped quarter of Damascus, prevented from emigrating, and from time to time murdered with official sanction. And in the Sudan, it was non-Moslem Blacks who were the target of a genocidal war in which 500,000 were killed and many thousands more forced to flee their homes.

I would not pretend that the racial situation in Israel, where some 400,000 Arabs live as citizens, is perfect. But given the enormous problems confronting her, this small nation has achieved a level of racial tolerance that is indeed remarkable. The Arabs within Israel enjoy rights and a standard of living unknown to the masses in Moslem nations. They participate politically; elect their own representatives to parliament; receive public education; and belong to Histadrut, the Israeli labor federation. They are, in other words, a part of the progressive institutions of Israeli society.

I believe that the Palestinian people have the right to a homeland, to self-determination, to the resolution of their state of uncertainty. The Jewish people, historically an oppressed people, have the same right. And given the rhetoric and actions of the PLO, there can be little doubt that to accede to the demand of a bi-national state would result in the Jews of Israel being dealt with much like the Jews in Iraq and Syria.

In her brief history, Israel has forged an enviable record of social achievement. At a time when so many appear willing to accept lies as the truth, to reach dishonest conciliation with terrorists, to barter away the most basic ideals of justice and compassion, Israel more than ever deserves the support of people of good will and common decency.

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Judaism is opium of masses in Soviet museum of religion

Cont'd from Page 13

One young woman, who has been vainly trying to get a visa to leave together with her husband, told how, at her place of work, half the women held it against her that she wanted to leave the Soviet Union and the other half were crying for her because Israel was such a "bad place to live." Another woman, estranged from her non-Jewish husband, wanted to go to Israel with her mother and little daughter and sister, but her ex-husband had turned anti-Semitic and had refused to give the permission necessary to allow the little girl out of the country.

Not all those who gathered on Lermontovsky Prospect are idealists or even want to go to Israel. Many want to leave for purely material reasons. It should be remembered that the conditions of life in the Soviet Union affect nearly all the nationality groups equally. Shortage of consumer goods, the sharing of accommodation with two or three families in one flat and a variety of social and economic problems make life in the Soviet Union increasingly unattractive.

There is, of course, no such thing as a "Russian Jew." One is either a Russian or a Jew and the nationality chosen at birth is written into one's passport, which has to be carried at all times. They therefore feel nothing in common with those around them and yet they do not have sufficient Jewish background and education to feel aware of a positive Jewish identity.

Inside the beautiful, imperial-style synagogue, newly renovated, where a choral service led by five chazanim was being relayed over loudspeakers to all parts of the huge building, and in the Chasidic stiebl upstairs, hundreds of old men and women congregated.

They believe for the most part that they at least have nothing to lose by trying to get out of the country. They have known worse times and their fear is usually greater than the actual danger.

These people were brought up before the Revolution or during the time of Lenin, when there were Jewish schools, theares and courts, and some still abstain from work on Saturdays and keep kosher (meat is slaughtered privately and sold in the market). Jewish material is subject to the usual laws of supply and demand in a State-controlled system and there are three Yiddish and Hebrew records on sale in Leningrad, as well as a small amount of Yiddish fiction.

A limited number of calendars for 5735 were produced in Moscow but many make their own. (Dure to the principle of the divisions of Church from state no religious matter can be sold in shops, which are all State owned). Jewish books and sets of tefillin lay unused in cupboards for there are few young people to hand them on to.

Making kiddush on Rosh Hashanah for the first time in their lives was an emotional experience for a Soviet Jewish family. As they savored the apple and honey they were not sure of the sweetness the coming year promised. It seems that the situation will continue much as it has done up to now. They approved of the demonstrations held on their behalf but demanded to know what was being done for those who wanted to stay in the Soviet Union.

At table their conversation was the same as on all such occasions. They talked of various grandiose plans to leave the country. They were desperate and cried out for help — books, Hebrew instruction, visits or anything.

But when the toast, "L'shana haba b'Yerushalayim," was proposed, they enthusiastically replied, "L'shana hazot b'Eretz Yisrael!"

(Copyright by the Jewish Chronicle News & Feature Service)

'Valuable medical program'

Every child in Jerusalem goes through unique clinic

JERUSALEM —

The projected Community Centre for Child and Family Developmental Rehabilitation aims, according to its director, Professor Alex Russell, at "the co-ordination under a single roof of all the multi-disciplinary diagnostic, educational and rehabilitative units needed for all the infants and young children of Jerusalem suffering from any form of handicap."

The planned centre is described by the health ministry as the "most exciting and potentially valuable medical program going on in Israel at the moment." But, until now, the praise has not been matched by hard cash.

Born in Newcastle (North England) and trained, Professor Russell, who immigrated to Israel in 1966, has been the driving force behind the idea since its inception six years ago. He has acquired in the interim a not unenviable reputation as a man, as Israelis say, "meshuggah l'davar" (totally sold on an idea).

Since the centre began functioning on a shoestring budget in 1970 (with subsequent backing from the JDC-Malben, Hadassah, the Rothschild Foundation and the Jerusalem Municipality), it has begun to provide a palliative for the hitherto fragmented physical and educational services for Jerusalem's physical, mentally, emotionally and socially deprived children. The basic philosophy behind the whole concept is that the birth of an afflicted child, rather than imposing fresh burdens on the family, should generate a willing duty on the part of society to step in and "lighten the load." It follows naturally that all the services extended have been, and will remain, completely free.

In any large city, one child in 10 (in Jerusalem's case, 1,000 a year) is born either malformed or handicapped or with a high risk of acquiring a disability.

Prof. Russell's teams operate on the twin principles of cultivating concern and understanding for, and seeking optimal maturation of each handicapped child; and, the elimination of wasteful divisions between preventative, curative and rehabilitative services.

The vital basis he says is a full diagnostic appraisal. Working in close co-operation with the city hospitals and the 30 or so babycare clinics run by the municipality, the integrated teams of experts have created an all encompassing diagnostic base.

Jerusalem is now unique in that every child who comes through one of these clinics (and there is barely an exception) will have been develop-mentally tested in all regards.

"We are thus able to ensure that the children who need us most do not remain in the dark," Prof. Russell points out. The centre already has a fully computerized record of all deprived and "high risk" (potentially handicapped) children in the city.

Now, with five mixed teams of doctors and experts performing the work handled by the original single team, the link between preventative public health and a full scale rehabilitative program in one united enterprise could at last become a reality.

This is the purpose of the planned new centre.

Prof. Russell points out that few children suffer from only one handicap. Thus, the interdisciplinary program is vital. It is also, he believes, absolutely essential to give the deprived child as normal a setting as possible as early as possible. That in fact is what the program is all about.

Hence the inclusion in the projected centre, alongside the day nursery for the various handicaps, of pre-kindergarten and kindergarten units for normal children into which some of the deprived children can gradually be filtered as they are ready, or from which some of the normal children can be drawn for special composite classes.

There may be some opposition from parents but here, too, Prof. Russell is optimistic. In any event, the key, he says, is with the children themselves and they "can quickly adapt to the idea of helping." Rather than having an adverse impact on the regular child's educational development he feels the reverse may be true "since children so like responding to a challenge."

With the land for the centre allocated by the city, Norwood's proposed $625,000 initial outlay is to be matched dollar for dollar by the health ministry. The first stage is envisaged by Prof. Russell and the Norwood executive as more than a parochial effort with limited impact. Rather it is seen as a model for communities elsewhere, an idea from which educators and medical personnel in the field from Britain and the world at large, may be able to draw inspiration, experience and knowledge alike.

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Passover 5735

In our fast-changing times, education must keep pace

By JOSEPH KLINGER

The Romans would say: "Tempora mutantur et nos mutamus in illic" — the times are changing and we have to change with the times.

The most distinctive feature of today's society is the ever-quickening speed of change in both technology and life-style. For instance, where it once took two or three years to build a small house, nowadays sky-scrapers are constructed within half a year. Where the pre-school child's first teachers were his parents, now the first teacher is very often the television set.

In noting this kaleidoscopic pattern of change, we must at the same time recognize the need to adapt the style of education to keep pace, so that each child may receive the most suitable preparation for meeting the challenges of his future.

It is clear that the prime responsibility rests with the school; and within the school the roles of principal, teacher and student must be continuously examined and re-defined, for it is the interaction of all three that determines the growth and development of the young student. Only the right relationship between principal, teacher and student can ultimately result in producing a student who, having been enabled to reach his maximum potential, will be well on the way to becoming an effective, mature adult.

In 1975, what should these roles be?

First, the principal: As the "captain of the ship" he sets the tone, the pace, the teaching style and the goals that will most fully engage and stimulate the intellectual and emotional attitudes of the student. The principal must possess analytic skills in working with staff and students, and he will guide them in a warm and relaxed manner that encourages their utmost co-operation. Unhampered by non-professional bureaucracy, he will present a carefully balanced, yet flexible program, while constantly striving for the highest standards of academic excellence.

The teacher, in partner with the principal, is a facilitator, a diagnostician, tailoring the program to fit the particular needs of each individual student through methods of reflective thinking, inquiry, discovery and discourse. He must be ever aware of his responsibility to both principal and student for the outcome of his teaching.

In such a school, in a setting that is in tune with the times, the student will emerge as an active, interested participant, eager to explore new avenues of thinking and learning, ready to examine and resolve problems, confident of his ability to make decisions and, to accept the consequences thereof. Most important, he will be prepared to face the future as a mature, responsible adult who can adapt freely and capably to any and all conditions of change.

Dr. Klinger is co-ordinator of special projects for the Toronto Board of Jewish Education.

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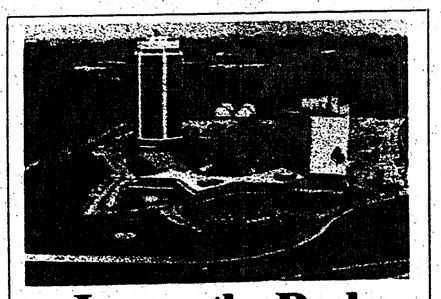

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'I have to break down heaven's gates'

By MOURA WOLPERT

HAMILTON — Over the phone, the voice is soft and musical. Gentle yet self-assured, persuasive and, at the same time, hesitant, not for lack of words but to make sure their meaning is clear.

Face to face, Srul Irving Glick is everything the voice implies. An unassuming man looking much younger than his 40 years, almost naively delighted that attention is being paid to him, yet fully aware that it is his due. There is confidence without the slightest hint of arrogance or conceit.

Glick is a composer whose music is known and appreciated in Europe and Israel but whose name is only now becoming known in his native Toronto. Even Hamilton knows him well and, gratefully, he says he feels at home here.

In fact, several of his compositions have been premiered here. His **Deborah,** a work for children written for brass quintet and narrator, was commissioned by the Dundas, Ont. Library Association and has been performed frequently in the area. **Psalm for Orchestra** was commissioned by Boris Brott for the Hamilton Philharmonic on a grant from the Canada Council, and his song cycle **I Never Saw Another Butterfly,** based on poems written by children in concentration camps and dedicated to Maureen Forrester, was orchestrated for the H.P.O. when the singer performed it here.

And most recently, the Jewish Community Centre celebrated Jewish Music Month with a performace by the Beth Tikvah choir of his **Music for Passover** which, although performed before, was here premiered in its present, continuous form.

In Toronto, Glick is the conductor of both the Beth Tikvah and Beth Tzedec choirs. For the past 12 years he has also been a CBC producer of serious music and lately has been responsible for broadcasts and recordings of the Hamilton Philharmonic and its various groups and ensembles. His association with Hamilton is a happy one and is partly due to the fact that "Boris Brott is very fond of my music and consequently has taken every opportunity to conduct it."

Recently, Brott conducted **Psalm** in Toronto and it was after that performance that Glick felt he was at last gaining recognition in his own city. "The response was immensely gratifying," he reported of the many letters and comments he received.

What stands out about Glick is his joyous acceptance of his Jewishness.

The son of a chazan, he says:— "I came by my Jewish music very honestly. From my earliest youth I was steeped in Jewish music. As a boy, I sang in my father's choir. And from the time I was 11-years-old, I belonged to Habonim. We learned hundreds of Israeli songs and danced to them like mad. But sides, the folk the cantorial, the Chassidic element, forged my Jewish character."

At the University of Toronto faculty of music he studied under Weinzweig, Morawetz and John Beckwith and, after receiving his M.A. in 1958, continued his studies in Paris with Darius Milhaud, Louis Saguer and Max Deutsch. He was happiest there. "Two of my teachers taught me without remuneration. Both convinced me I was talented, which up to that point on one had been willing to admit."

He had fallen in love with Beethoven, Bach and Brahms, immersed himself in their music "to find out how they did it and to see if I could" and then returned to Jewish music. "One must do the particular to become universal," he was told and recalls that the response of European Jews to his music was "quite extraordinary."

"There are two elements in my music and both mean a lot to me. There is the lighter style, the dance, folk, Hebrew... the Jewish flavor. And the other is the probing style. It has a lot of anguish in it. I have always been torn because I want to express this very deep feeling I have... For other composers, expression is not a point of departure. For me it is."

His favorite piece, perhaps, is **Butterfly,** into which he poured his deepest, most profound feelings. It is a 'dark' piece. So is **Symphonic Elegy.** Yet other, more lighthearted works, like **Psalm,** with its Chassidic element, are also very important to him.

Only a religious person, he suggests, can write truly Jewish music.

He looks happy. "I absolutely feel I have to break down the gates of heaven." He raises his arms and throws them wide:— "I have this tremendous feeling I want to break out."

Glick is a deeply religious man and proud of it.

Srul Irving Glick is a composer whose music is known and appreciated in Europe and Israel. He is only now beginning to get recognition in his native Toronto where he conducts Beth Tikvah and Beth Tzedec choirs.

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Passover 5735

Courageous attitude of PoW raised morale of other soldiers

By MEL SOLMAN

MONTREAL —

Binyamin Mazuz, a student at Yeshivat Kerem B'Yavneh, near Ashdod, was captured by the Syrians at the beginning of the October War.

During the eight months of captivity, he distinguished himself as chaplain by raising the morale of the other captured soldiers and by maintaining their hopes for eventual release.

He himself was very fortunate. He experienced no brutal torture at the hands of the Syrians.

During one long interrogation session, he gave the commanding officer a detailed summation of Jewish history and concluded by saying that the Arabs were also Zionists.

When asked to explain, he said, "Zion is a hill in Jerusalem. You want Jerusalem. Therefore, you are Zionists."

He was not summoned for any further interrogation.

Other prisoners of war were not as fortunate as Binyamin.

"When they were captured by the Syrians," he noted," it turned out that they were hated, not because they were Israelis or Zionists as Arab propaganda had stated, but primarily because they were Jews."

Mazuz said that this shocking awakening, together with the rigors of imprisonment, greatly changed many of their former attitudes.

"They used to think that religious people were ed through watching that religious people are not 'defective' but, in certain respects, even superior."

Most of the imprisoned Israelis had never spent long periods of time with nothing to do but think. This was, in some ways, as oppressive as the beatings and floggings. Mazuz attempted to teach the others how to take things in their stride.

"I had faith in something very simple, something that they didn't have. I believed that there was Providence and that we were being taken very good care of. So I didn't worry myself needlessly. My philosophy was never be surprised, never be disappointed. Just be happy with my lot."

He pointed out that Israeli population at large has also shifted its attitude vis a vis religion.

One of the reasons for this is the new respect for Yeshiva students as soldiers. The old stereotype emphasizing their lack of participation in the country's defence was dispelled in the last war.

By visiting Canada, Binyamin Mazuz hopes to evoke the same religious sensitivity in Jewish Canadians as he did in his fellow prisoners of war.

Binyamin Mazuz, an Israeli student, tells of the eight months he was held in jail by Syrians. (H. Kay photo)

American writer has written human document about shtetl

By JANICE ARNOLD

MONTREAL —

While every shtetl was a little town, not every little town was a shtetl.

The essential quality that differentiated the two, at least for the Jews who made their home there, has been attributed to its "religion, philosophy, style of life, sum of beliefs, or historical fate."

But whatever it was, it was able to tie its inhabitants to their legendary past, subject them to inner discipline and turn their hope toward a mystical future, writes Abraham Shulman in his latest book **The Old Country — The Lost World of East European Jews.**

Shulman, an American short story writer and essayist, has included in his first English-language book a selection of over 200 photographs of East European Jews and their activities taken between 1860 and 1920 when shtetl life was at its peak.

The photos, culled from the files of the **Jewish Daily Forward**, where Shulman has been on the editorial staff for many years, appeared in a weekly supplement to the **Forward** during the 1920's. Their purpose was to illustrate East European Jewish life over the previous half century and remind readers of what they had left behind.

With the exception of those by two literary Polish Jews, Alter Katzyzne and Menachem Kipnis, most of the photos were contributed by amateur photographers from Poland, Lithuania, Rumania, and Russia.

Abraham Shulman

This book is "of special interest for Jews because it answers the question — Who am I? said Shulman. He was in Montreal to speak at the Saidye Bronfman Centre on Yiddish humor and theatre.

"There is an awakening, a growing interest in finding out about oneself not just among Jewish people, but among Blacks, Puerto Ricans. The fifth generation asking their parents about their ancestors...this is not just a book about the Jewish shtetl... It's a human document."

In his 29-page introductory essay Shulman traces the history of the shtetl from its uncertain beginnings in the 13th century with the forced migration of many German Jews to its disbanding with mass emigration to America at the end of the 19th century and final destruction during the Second World War.

Packed into this short space, Shulman delivers a warm and very readable account of the external and internal forces that shaped the personalities of the people who were to become the forefathers of most North American Jews.

Physically for a shtetl to be a shtetl, Shulman writes, it had to have a shul, a ritual bath, a cheder, a ritual slaughterer, and perhaps a yeshiva and cemetery. A marketplace and well were always in the centre of the town.

The people of the shtetl had a strong attachment to their East European homes. There was a "persistent and mythical belief that Poland was not an accidental station...but that it has been selected by fate."

In the shtetl "religion was not only a way of life, it was life itself" and out of this world came Yiddish literature, Jewish humor, many of our traditional holiday dishes, such unique occupations as matchmakers ("love was frowned upon as a non-Jewish invention"), the Jewish mama, yarmulkas and other religious paraphenalia, and a society with no need for a police force.

Shulman also points to the underlying discontent produced by a rigid system of social stratification in which one was either a "beautiful" or "simple" Jew, depending on one's livelihood and education.

Chassidism, a return to the simple truth that all men are created equal before God, was followed by the Haskala, a movement aimed at shaking up the stagnancy of shtetl life and later by two, in some ways, opposing political schools of thought, Zionism and Bundism, or Jewish socialism.

Yet the core remained intact throughout the shtetl's evolution.

"There is a tendency to sanctify shtetl life or also another to denigrate it as miserable, narrow. I think I have tried to have an objective view...but it's not easy," Shulman admits.

The remainder of the book is devoted to the photographs grouped under the titles The Shtetl, Children, Women, Hasidim, Work, Religion, Secularization and A Family Album.

The foreward is written by noted author Isaac Bashevis Singer.

Shulman, 60, now living in Brooklyn, was born in Warsaw and has written four other books, mainly short stories and essays on literature, in Yiddish. The first was published 25 years ago.

He spent 10 years in Australia where he lectured at Melbourne University and another decade in Paris as editor of a Yiddish daily.

Two of Shulman's plays have appeared in Montreal, performed by the Dora Wasserman group of the Saidye Bronfman Centre.

An upcoming book by Shulman, **The Adventures of a Yiddish Lecturer**, he calls humorous" with an "ethnic value describing a certain tribe of people who are vanishing."

Conservative body votes women not be ordained rabbis, cantors

By SAUL MANN

"Women should neither be ordained as rabbis nor allowed to serve as cantors. They should, however, be counted equally with men for the purpose of making up a minyan."

These majority decisions on the status of women in Jewish ritual have been recorded by the Committee on Jewish Law and Standards of the Rabbinical Assembly, the roof organization of the Conservative Rabbinate in the United States and Canada.

There were nine votes against ordaining women and three in favor, with the same majority on the question of women cantors. The voting was nine to four in favor of including women in counting a minyan.

On the question of calling up women to the reading of the Law, the differences concerned not whether they should or should not be but the occasions on which it was appropriate to do so. The minority view was that, in accordance with early Halacha, women could be called up on an equal basis with men.

The majority view was that women are permitted aliyot only on special occasions (Bat Mitzvah or recovery from illness, for example) and that such aliyot should follow after the calling of seven men for the traditional aliyot.

The committee majority accepted the opinion of Rabbi Sanders Tofield, given in 1955, in which he pointed out that the Halacha sought to maintain a high standard of Hebrew knowledge among the men. It also frowned upon women serving as public officiants.

Rabbi Tofield continued: "Practical affairs are in the hands of the men; therefore, leadership in worship properly belongs to them. Increasing the role of women in the synagogue service might relegate religious life to women and children.

"In recognition of women's position in today's society and of their interest in religious life, and at the same time preserve our respect and loyalty to tradition, the solution is to grant aliyot on special occasions."

The committee accepted that "mixed choirs have become an accepted practice" and that mixed seating is acceptable. The argument put forward on this latter point was that separation of the sexes is based on custom and not law. Since life and practice have changed, it would not be a violation of law to change the custom.

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